The Naturall Mans Case stated:

OR,

An EXACT MAP OF THE LITTLE WORLD MAN,

Considered in both his Capacities, Either in the state of NATURE, or GRACE.

As is laid down in XVII *SERMONS*,

By that late truely Orthodox Divine Mr. CHRISTOPHER LOVE, Pastor of *Lawrence Jury, London.*

WHEREUNTO IS ANNEXED

The Saints Triumph over Death;

Being his FUNERAL SERMON,

By that painfull Labourer in the Lords Vineyard, Mr. THO. MANTON, Minister of the Gospell at *Stoak-Newington* near *London.*

Imprimatur *EDMUND CALAMIE.*

The second Edition, corrected and amended.

London, Printed by *E. Cotes*, for *George Eversden*, at the Golden Ball in *Aldersgate-street*, 1652.

Rec'd. July 3, 1876.
24,716.

To the Reader.

THe exuberant ſpawns of illiterate Books proceeding from the polluted wombs of the overloaded, and bejaded adulterate preſſes, which are all painted with fair titles, I can compare to nothing ſo fitly as a cheating Lottery; which when the greedy invader comes with hopes for a little money laid down, to carry away a great deal of wit with him, 'tis nineteen at leaſt to one when he opens it, but he finds to his ſhame, that he hath drawn a blank, perhaps a blaſphemy; and yet couched under the title of glorious truth, heavenly diſcoveries, beams of light, new Jeruſalem, Gods minde clearly revealed, with multitudes of ſuch paints upon their ſtrumpets faces.

The ſacred Bible which indeed is an Alablaſter-box full of ſweet per-

fumes and precious ointments, is made (alas!) like *Pandora's* boxe (in the humane ſtory) which (*Epimetheus* preſumptuouſly opening) filled the world with evils, diſeaſes and calamities of all kindes. The ſacred Bible is made now the patron of Prophane mens practiſes; never were groſſe ſins at ſuch an impudent height as now they are; what horrid impudence is that of hel to take heaven by the hand? Sins that were wont to hide themſelves in the holes and clefts of obſcurity, not daring to behold the light, but Serpent-like, to creep under the low ſhrubs of deceitfull ſhifts, how do they Eagle-like ſit pearching on the goodly Cedars (I mean Pulpits and Thrones) the Cedars of God, and dare to caſt up their eyes towards the Sun? who would think it! yet what this day more common then to meet the devill with his eyes towards heaven, and a Bible under his arme, cloathing all his words and actions cap a pea in Scripture phraſes; Murderers, traitors, rebels, blaſphemers, ſoothſayers, adulterers

terers, ſabbath-breakers, perjurers, oppreſſours, and almoſt all notorious villains have marſhalled themſelves (like the *Roman* Clergy) into ſo many ſeverall Sects of religion, all impudently aſſuming to themſelves the uſurped title of eminent Saints, and quoting Scripture for their actions, and ſcotfree paſſe the preſſe into the world to make more proſelytes: ſo that he that in this *Soul-frozen* age ſhall go to gather Books to warm his *Soul*, (as *Paul* did ſticks to warm his fingers) will be ſure, if he be not wary, to gather vipers into his boſome: And how am I ſtung with pain and horrour, whiles I meditate on the thouſands of poor ſouls that are gnawed to death by theſe ſpeckled vipers! Sure it cannot but ſit ſad one day upon the ſpirits of thoſe licentious Licencers, that are as the midwives of ſuch monſters.

For thy comfort therefore and incouragement (Reader) I do aſſure thee this Book is free from all ſuch venomous beaſts, no toad of malice, not ſerpent of deceit lurks either in the

matter or the phrase hereof. In plain English, it is a pleasant, heavenly, self-searching, soul-convincing, sin-condemning, heart-humbling, spirit-raising, grace-quickning, Christ-exalting book. I need say no more, they are the Sermons of Mr. *Christopher Love*, Master of Arts, and Minister of the Gospell of Christ, whose actions, life and death, will eternize his name; I may truly say of his elegant style, and pleasant way of expressing himself, as he of *Gregory Nazianzen*,

Pesselli epigram. in vita Gregor. Nazianzeni.

Viribus eloquii valuit, linguaq; diserta:
Mellifluos dulci protulit ore sonos.

The subject of these Sermons is of generall use to all sorts of people, much like in that, to that text of *Chrysostomes* in *Psal.* 4. 2. which (as he saith) if hee had a voice like thunder, and a mighty mountain for his pulpit, and all the men and women in the world for his auditory, he would choose this text to preach on: *O yee sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?* Had this been really effected

fected, and I been there in Mr. *Loves* ſpirit, would *Chryſoſtome* have lent me his voice, and allowed me the uſe of his monarchical pulpit, when he had done in the morning with his text, I would have come up in the evening with this text, Eph. 2. 12. *That at that time ye were without Chriſt, being aliens from the Commonwealth of Iſrael, and ſtrangers from the Covenant of Promiſe, having no hope, and without God in the World.* but this need not, for it is in a manner effected already: this worthy Miniſter hath aſcended that pulpit from whence hee hath thundred into the world, he is now one of thoſe bleſſed ones, that dyed in and for the Lord, he is at reſt from all his labours, and now behold his works do follow him; ſome are already gone before, and theſe do follow after. Theſe Sermons were preached at St. *Anne's Alderſgate*, where this holy young man was Paſtor: I pray God they may prove as the great trumpet of God, to cauſe a ſpirituall reſurrection amongſt thoſe people before they go down to the houſe

houſe of rottenneſſe; it cannot but much rejoyce thoſe people to hear their Paſtors voice again, thoſe ſheep cannot but know their ſhepherds voice; which that they may doe, the Lord of heaven bleſſe theſe his worthy labours to their, and thy ſpirituall advantage; ſo as that the diſtreſſed Churches loſſe in his ſad and unexpected abſence, may be made up in the bleſſing of God, upon theſe and the reſt of his pious and painfull labours. So prayeth,

Thine,

E. C.

SERMON, I.

EPHES. 2. 12.

That at that time ye were without Christ, being Aliens from the Common-wealth of Israel, and strangers from the Covenants of promise; having no hope, and without God in the world.

THis Chapter out of which my Text is taken, is like a little Map, containing in it a description of the little world *Man*, and that in a double capacity; considering man either in the state of *Grace*, or in the state of *Nature*; If you consider Man in the first capacity, in the state of Grace, this chapter layes down a five fold description of bringing Man into the state of Grace.

1. Here is laid down the *efficient* cause of bringing Man out of the state of Nature, into the state of Grace, and that is *God*, in the 4. vers. 1.

2. 2. Here is laid down the *impulsive* cauſe, and that is the riches of Gods mercy in the ſame verſe, *But God who is rich in mercy for the great love wherewith he loved us, &c.*

3. 3. Here is laid down the *meritorious* cauſe of it, which is Chriſt in his ſufferings, in the 7. verſe, *that in the ages to come, he might ſhew the exceeding riches of his grace in his kindneſſe towards us, through Jeſus Chriſt.*

4. 4. Here is laid down the *finall* cauſe of it in the ſame verſe alſo, *that in Ages to come, he might ſhew the exceeding riches of his grace.* And,

5. Laſtly, here is the *inſtrumentall* cauſe of bringing man out of the ſtate of Nature into the ſtate of Grace, and that is *Faith*, in the 8. verſe: *For by grace are you ſaved through Faith, and that not of your ſelves, it is the gift of God.*

Now the other part of the Map deſcribes man in the ſecond capacity, in the ſtate of Nature, and herein it gives a two-fold deſcription of Mans condition;

1. Poſitively, what he is.

2. Privatively, what he wants.

1. 1. It deſcribes Man in the ſtate of Nature poſitively what he is, and that in five particulars;

1. Men in their naturall condition, are deſcri-

deſcribed to bee *dead in treſpaſſes and ſinnes.*

2. They *walk according to the courſe of this world*, as Pagans and Heathens do. 2.

3. *According to the Prince of the power of the air*, that is, the Devill; now the Devill is called *the Prince of the air*, either becauſe he doth reſide in the air, or elſe, becauſe he hath the power of the winde and of the air. 3.

4. They are called *Children of diſobedience*; that is, born in a ſtate of diſobedience quite contrary to the commands of God. 4.

5. That *they fulfill the luſts of the fleſh and of the minde*, and are *by nature children of wrath*. 5.

Thus far you have the poſitive deſcription of Man in the ſtate of Nature.

2. Now in the ſecond place, the Apoſtle deſcribes him privatively what he wants; and that in the words of my Text, in five particulars, wherein hee plainly ſhews that he is the pooreſt man in the world that wants *Jeſus Chriſt*, and the moſt miſerable: That at that time you were *without Chriſt*; that is the firſt: You were *Aliens from the Common-wealth of Iſrael*; that is the ſecond: You were *ſtrangers to the Covenants of promiſe*; that is the third: You were *without hope*; that is the fourth: And you were *without God in the world*; that's the fift. II. 1. 2. 3. 4. 5.

Now theſe comprehentive expreſſions, contain in them the whole miſery of Man, and that in theſe five particulars here named; 2. here is deſcribed the time how long, a man is in this condition, *that at that time*, that is, the time during your unconverted eſtate; as long as you are unconverted, ſo long you are without *Chriſt*, and an Alien from the Common-wealth of Iſrael, and a ſtranger to the Covenants of promiſe, without hope and without God in the world.

And now what a diſmall Text have I here to handle, and what a doleful tragedy am I now to act? but yet out of every one of theſe, there is a great deal of comfort which may flow forth; I ſhall only at preſent make entrance into the words, and ſpeak more fully to them afterwards; *that at that time you were without Chriſt*; That at that time: Beloved here wants ſomething to ſupply the ſenſe of the words, and therefore read the foregoing words, and you will finde what muſt be brought in; the verſe before runs thus, *Wherefore remember, that you being in times paſt Gentiles in the fleſh, &c.* wherefore remember, theſe words muſt be prefixt; *Wherefore remember, that at that time you were without Chriſt, and aliens to the Common-wealth of Iſrael, &c.* I ſhall here by the way only draw out this one doctrine from

from the coherence of the words, *Wherefore remember that at that time*; the Apoſtle would have theſe converted *Epheſians* to remember, that they were men without Chriſt, and aliens to the Common-wealth of Iſrael, and ſtrangers to the covenants of promiſe, without hope, and without God in the world: now from hence I would commend this obſervation to you.

Doct. That *it is the will of God that men in a converted eſtate ſhould often call to minde the ſinfulneſſe and miſery they were guilty of before their converſion.*

Beloved, this is a ſubject I could never have occaſion to ſpeak to you of before, and yet it is a point of admirable uſe, eſpecially in theſe times, wherein people think that when once they are brought into a ſtate of Grace, they muſt live in divine raptures, and revelations, and ſpiritnall joyes, above duties and ordinances, and never look back into their former ſinfulneſſe and wickedneſſe they were guilty of before their converſion: Why, here the *Epheſians* were converted men, and had extraordinary priviledges, they were brought *to ſit in heavenly places in Chriſt Jeſus*; and yet the Apoſtle bids them remember their former ſinfulneſſe and miſery, Remember O you *Epheſians* that ye were once without Chriſt, and you were Aliens to the Common-wealth

of Israel, &c. therefore you must take heed of this, to think that when you are converted, you must be only rapt up into the third heavens, and never look back into your former condition; you see here the Apostle bids you remember what you were at that time during your unconverted estate, *that you were then without Christ, and strangers to the Covenants of promise*, &c. So that you see it is the will of God, that men in a converted estate should often cal to minde the sins and misetie they were in before conversion.

Now before I come to give you the Reasons of the point, give me leave to premise these three Cautions; when I tell you, that after your cóversion, you should call to minde your sin and misery before conversion; you must not do it 1. with complacency of spirit; nor 2. with stupidity of heart; nor 3. with despondency of minde.

Caution 1. 1. You must not cal to minde your former sinfulnesse with complacency of spirit, to please your humors; you must not do as some great men use to do, that have been guilty of great and crying sins, as adultery, drunkennesse, swearing, and the like, in their youth; go tell and boast of them in their age; this is a very great wickednesse: you must call to minde

minde your former ſinfulneſſe not with complacency, but with bitterneſſe of ſpirit, with grief, ſorrow, and perplexity of heart: Many men will tel you large ſtories of the wickedneſſe, that they have committed; but they do it with delight, and if they had ſtrength and abilities, they would be guilty of the ſame ſins and wickedneſſes ſtil; which is a moſt ungodly practiſe, and that which the Scripture condemns men for, as in the 23. of *Ezek.* 23.19,21. *Yet ſhe multiplyed her whoredomes, in calling to remembrance the dayes of her youth, wherein ſhe had played the harlot in the land of Egypt; Thus thou calledſt to remembrance the lewdneſſe of thy youth*: the meaning of this is, ſhe called her ſins to remembrance, but it was ſo as to play the whore ſtil, and to be unclean ſtil, ſhe did it with delight and complacency, with content and joy; now I ſay you ſhould call your ſins to remembrance with a great deal of grief and ſorrow, and bitterneſſe of ſpirit: and therefore when young gallants wil boaſt of their ſins, and tel how often they have been drunk, and have made others to be ſo; and how often they have plaid the whoremaſter, and have drawn others to do ſo; this is a moſt Diabolical remembrance. Ezek. 23. 19, 21.

2. You muſt not cal your former ſins to remembrance, with ſtupidity of 2.

heart neither: Beloved, there are many men can remember what lewd courses they have taken, and what wicked lives they have lived; how often they have been drunk and unclean, and the like; and yet are never troubled at the remembrance of it; their hearts do not smite them with remorse and sorrow, but are like a rock; the sense of sin never troubles them: this is no way of calling sin to remembrance, with a blockish and stupid heart, this is not thanks worthy; but it must be done with a broken, and a bleeding, and a contrite heart: And,

3. 3. Take in this caution too, it must not be done with despondency of minde neither. There are many converted ones, that do cal their sins to remembrance, but it makes them discouraged and unwilling to come to Christ, it makes them think that they have no interest in the covenant of grace; but this should not be, the true effect that the consideration of your former sinfulnesse should produce, should be your laying your souls low, and making them humble, and the more sensible of that indispensable need you have of Christ, of going unto him for salvation and comfort.

These are the Cautions necessary to be premised; I come now to give you the Reasons of the point, why it is the will

of

of God, that people in a converted eſtate, ſhould often cal to minde the ſin and miſery they were in before converſion, and 1. God will have it ſo, becauſe by ſo doing, you will be provoked the more highly to magnifie and admire the greatneſſe and riches of Gods grace to you; there are none in the World greater admirers of Gods grace and mercy, then thoſe that are moſt ſtudious of their own ſin and miſery: thou wilt never ſolemnly and throughly magnifie Gods mercy, till thou art plunged into a deep ſenſibleneſſe of thine own miſery, till the Lord hath brought thee to ſee in what a miſerable and deplorable condition thou wert in before converſion, thou wilt then admire and magnifie the riches of Gods free grace, in bringing thee out of that condition, into the eſtate of grace, as in 1 *Tim.* 1. 13. the Apoſtle *Paul* when he would magnifie the free grace of God to him, ſaith he, *I was a blaſphemer, and a perſecutor, and injurious*; and yet through the abundance of Gods free grace and mercy, I have *obtained mercy*: the conſideration of his former ſinfulneſſe did elevate and ſcrue up his heart, to make him admire the free grace of God to his ſoul; that man can never prize liberty as he ſhould do, that never was in priſon: But,

Reaſ. 1.

1 Tim. 1. 13.

2. Another reaſon why God will have it

Reaſ. 2.

it ſo is, becauſe this will be as a ſpur to quicken and engage men to be more eminent in grace, after their converſion: when a man doth frequently and ſeriouſly conſider how bad and ſinful he was before converſion, it cannot but provoke him now to be more humble and holy, after his converſion. It is very obſervable in *Paul*, that all thoſe ſins and wickedneſſes he was guilty of before converſion, he did moſt of all ſtrive againſt, and labour to excell in the contrary graces after converſion: as firſt before converſion he did labour to hale others to priſon, for worſhipping of Chriſt; but after his converſion, he did labour to draw others to Chriſt: *Act.* 26. 10, 11. *Many of the Saints did I ſhut up in priſon, and gave my voice againſt them, and puniſhed them oft in every City, and I was exceeding mad againſt them, and baniſhed them into other Cities*: and now you ſhall ſee that after converſion, *Paul* did labour to outvie in grace, that evil courſe he was in before; as before converſion, he did impriſon thoſe that did belong to Chriſt, ſo after converſion, he was ſhut up himſelf in priſon, for the cauſe of Chriſt; before converſion, he gave his voice againſt the people of God, but after converſion, he did pray to God for them; before converſion, he did puniſh them often, but afterward he did preach to them

Act. 26. 10, 11.

them often; before converſion, he did compell men to blaſpheme Chriſt, but after converſion, he was very earneſt to perſwade people to beleive in Chriſt: he was exceeding mad againſt them before converſion, but afterward hee was ſo exceeding zealous for the people of God, that every one thought hee had been mad: and laſtly, before converſion he did perſecute Saints to ſtrange Cities, but afterwards he did go preaching of the Goſpel to ſtrange Cities: Oh my Beloved, let *Pauls* pattern be your task, cal to minde your ſin and wickedneſſe in your unconverted condition, but ſo that it may provoke you, that now you are converted, yon may labour to abound in grace, as formerly you have abounded in ſin.

3. Another reaſon why God will have us call to minde the ſin and miſery we were in before converſion, is, becauſe this will be a means to kindle a great deal of pity and compaſſion in our ſouls, towards thoſe that remain yet unconverted: this the Apoſtle exhorts us to in *Tit.* 3. 2, 3. *Speak evill of no man*, ſayes he, *be no brawler, but gentle, Shewing all meekneſſe unto all men, for we our ſelves alſo were ſometime fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hatefull, and hating one another*; as if the Apoſtle ſhould

Reaſ. 3.

Tit. 3. 2, 3.

should have said, I *Paul*, and thou *Titus*, we were sinful as wel as they, and did serve divers lusts as wel as they once, let us therefore be pitiful, and merciful, and compassionate towards them, this consideration wil greatly provoke us to commiserate poor sinful souls; the great reason why we pity them no more then we do, is because we do not cal to mind our own sinfulnesse, and what we were before conversion.

Reas. 4. 4. Another reason may be this, because the consideration of our former misery, will greatly abate pride in the hearts of converted men; this will be a great means to abate and keep under pride, and advance humility in the hearts of Gods people: Beloved, a good man naturally is apt to be proud, we are not proud of our sins, but of our graces; pride is apt to grow in the best mans heart, and therefore God would have us sometime look back upon what we were in our unconverted estate, that so that might abate the pride of our spirits: you have an excellent place for this in *Ezek.* 16. 3,4,5. compared with the last verse of that chapter. Sayes God there to Jerusalem, *Thy Birth and thy Nativity is of the land of Canaan; thy Father was an Amorite, and thy mother an Hittite; and as for thy Nativity, in the day that thou wast born, thy*

Ezek. 16. 3,4,5.

Navill

Navill was not cut, neither wert thou waſhed in water to ſupple thee, no eye pitied thee to do any of theſe unto thee, but thou wert caſt out into the open field, to the loathing of thy perſon in the day that thou waſt born; that thou maiſt remember, and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done, ſaith the Lord: They muſt remember their guilt and their ſhame when God is pacified towards them, and when God is reconciled to them; and ſo you have another place for the ſame purpoſe, in *Ezek.* 20. 43. *And there ſhall you remember your wayes, and your doings, wherein you have been defiled, and you ſhal loath your ſelves in your ſight, for al the evil that you have committed.* I remember what *Plutarch* relates of one *Agathocles*, who was advanced from a potters ſon, a low, mean, and contemptible condition, to be King of *Sicilie*, this man when he might have been ſerved every day in golden diſhes, yet he would ſtil have his proviſions brought in earthen diſhes, becauſe ſayes he, I may remember what I was, and what I am, a potters ſon, that ſo I may not be too much lifted up and exalted: why, ſo do you remember what you were, your Father a potter, and you a poor miſerable ſinfull creature, and this will abate the pride of your hearts.

Ezek.20. 43.

5. And

Reaſ. 5. 5. And laſtly, God wil have us cal to minde our former ſinfulneſſe, becauſe this wil make us more watchful and circumſpect, that we do not run again into thoſe ſins that we were guilty of before converſion; God would not have us do it, to drive us into deſpair, or to queſtion our evidences for heaven, but to make us humble and watchful, that we run not again into the ſame ſins. Thou maiſt thus think with thy ſelf, Before converſion, I ſpent my dayes in ſin and wickedneſſe, and conſumed my years in vanity and pleaſures, in fulfilling the luſts of the fleſh and of the mind; and the conſideration of this, will lay an engagement upon thy ſoul, to walk more carefully, and prudently, and holily in time to come; this the Apoſtle makes uſe of, in *Epheſ.* 5.8. *You were ſometimes darkneſſe* (ſaith he) *but now are you light in the Lord, walk therefore as children of the light*; we ſhould now hate and abhorre thoſe ſins that formerly we have delighted in.

Epheſ. 5. 8.

Uſe. Theſe are the reaſons of the point; I ſhal only make one ſhort uſe of it; which ſhal be of reprehenſion to thoſe, that (notwithſtanding it is the will of God, that men after converſion ſhould cal to minde the ſin they were guilty of before converſion) do yet croſſe this doctrine

ſtrine either in their judgement, or practice.

1. This reproves thoſe that do contradict this Doctrine in their judgement, and think that when once they are converted, they muſt never look back upon their former wretchednesſe, but only now live in Divine raptures, and revelations, and ſpirituall joyes, and comforts; for, 1. If *Pauls* precept be warrantable, then this opinion is unwarrantable, for he tels us that we muſt remember what we were in our unconverted eſtate, that we were at that time without Chriſt, and without hope, and without God in the World. 2. *Paul* tels the *Epheſians*, that were an elected people, who were elected before the beginning of the world, that they muſt remember that they were dead in treſpaſſes and ſinnes heretofore, though now they were quickened: and if *Paul* bids them call to minde their former ſinfulneſſe, then why ſhould not we do it? 1.

2. This reproves thoſe that though they do not deny this Doctrine in judgement, yet do not make it their practiſe, to call to minde their former ſins that they were guilty of before converſion: I dare warrant, that many of you can remember what you have done, and what debts have been owing you twenty years agoe, but 2.

but yet cannot cal to minde what sins you have committed 20. yeares agoe, it may be some of you have been cheaters and swearers, adulterers and prophaners, and yet now you never think of it, but imagine all is well: I doe not know how to expresse what sad, dismall and deplorable condition thy poor soul is in, thou that dost never call to mind thy former sins: But thus much shall suffice for this first Doctrine.

SER-

SERMON, II.

EPHES. 2. 12.

That at that time ye were without Christ,——

WE come now to the body and bulk of the words, *That at that time ye were without Christ*, from whence note,

That every man during the time of his unregeneracy, is in a condition without Jesus Christ. Doct.

My Beloved, if I should tell you now 1
that when you come home, you should have never a bit of bread to put in your mouths, that all your subsistence and livelihood should be taken away, that you should be heirs of never a foot of Land, and that you should have nothing at all to live upon, you would count this a hard case, but I tel you my Brethren, that to be without *Jesus Christ* is a far worse case, it is the saddest and miserablest thing in the world to be without *Jesus Christ*: when I tell you, that you are without *Christ*, I

tell you the ſaddeſt News in the World; but before I can bring home this Doctrine to you, there is one Objection and one Queſtion, that I muſt ſpend a little time in anſwering, the Objection is this:

Object. *Object.* How can it be ſaid of theſe *Epheſians* here that were elected, that before their converſion they were *without Jeſus Chriſt*, for they were *choſen of God in Chriſt before the world was made*, and therefore how can the Apoſtle ſay that when they were born they were *without Jeſus Chriſt*, ſeeing they were *choſen in Chriſt* before the beginning of the world?

Epheſ. 1.4.

Anſw. I anſwer, That the ſame man in a different ſenſe may be ſaid both to be in *Chriſt* and out of *Chriſt*; it is true the Apoſtle ſayes in the firſt, that they *were choſen in Chriſt before the world was.*

1. 1 If you reſpect the eternall decree and determination of God, ſo they were in *Chriſt*, for God did purpoſe to make Jeſus Chriſt a Mediatour between God and man, by whoſe bloud they ſhould be ſaved.

2. 2 Though they were in Chriſt in regard of Gods decree, yet they were without Chriſt in regard of the application of the bloud of Chriſt to their ſouls: for till a man hath Faith, he can make no application of the love of God to him, for he that hath not the ſpirit of Chriſt, he is none

none of his, though they were in Chriſt in regard of the eternall decree of God, yet they were without Chriſt in regard of the actuall application of the love of God to them; for they could not apply to their own ſouls that Chriſt did love them and own them as his children, till they were brought into a converted eſtate.

I come now to the queſtion which I promiſed to reſolve, which is this:

What it is to be without *Chriſt*. *Queſt.*

I anſwer it concludes in it theſe three things; 1 To be without the ſaving knowledge of Chriſt; 2 To be without any actuall intereſt in Chriſt; and 3 to be without any ſpirituall communion with Chriſt. *Anſw.*

Now if you aſk me which of theſe is chiefly here meant, that theſe *Epheſians* were without; I anſwer the two former, for they were both without the true knowledge of Chriſt; and alſo without any actuall intereſt in Chriſt.

1. To be without Chriſt is to be without the ſaving knowledge of Jeſus Chriſt: though a man during his unconverted eſtate, may gather together a great deal of notionall knowledge, yet the Scripture doth lay him under this condition, that he is a man without Chriſt. Now a man may be ſaid *to be without the knowledge of Chriſt* in theſe 5 particulars. 1.

1. 1 A man may have a *common knowledge* of Christ, and yet be without a spirituall knowledge of Christ, he may have a naturall knowledge by the works of God, by hearing, reading, or the like, and yet be without a spirituall knowledge, to know Christ in a spirituall manner.

2. 2 A man may have a *notionall*, and yet be without an *experimentall* knowledge of Christ; and hence it is that the Scripture expresseth the difference between the knowledge of the righteous and of the wicked man; the Lord plants wisdome in the secret parts of his children, but in the outward parts, in the head and in the brain of wicked men, God makes his Children to know Christ in the inward parts.

3. 3 An unregenerate man may have a *contemplative*, and yet be without an *affective* knowledge of Jesus Christ; wicked men may have a speculative knowledge of Christ, they may know Christ as a man knowes his neighbour, but now a beleever knowes Christ as a wife knowes her Husband, a beleever knows Christ and he loves Christ too, an unregenerate man he may have much light, but he has but little heat in his knowledge, he may grow much in a contemplative, but not in an affective knowledge, he knows what he

should

should doe, but he will not doe what he knows. A wicked mans knowledge is like the Moon, it hath light with it but no heat, but a godly mans knowledge is like the Sun, that hath heat as well as light, a Beleever loves Christ as well as he knows him.

4 An unregenerate man he is without an *appropriating* knowledge of Christ, he doth not know Christ to be his Christ, there are none that do know Christ to be theirs but those that do belong to Christ, now in this sense, a man may be a great knowing man, and yet not know Jesus Christ. 4.

5 And lastly, an unregenerate man, he is without a *practicall* knowledge of Jesus Christ; they know much but do but little, as in *Tit.* 1 16. *In their words they professe to know him, but in their works they deny him*, though they know God, yet they glorifie him not as God, they know many things, but will do nothing: Now put all these together, wherein an unregenerate man is without the knowledge of Christ, he is without a *spiritual*, and *experimentall* knowledg, without an *affective*, and *apprehensive* knowledg, & without an *appropriating* and *practicall* knowledge of Christ. 5. Tit. 1.16.

2 To be without Christ implies not only to be without a saving knowledge of Christ, but also to be without an 2.

actuall interest in Christ, *that at that time you were without Christ*, that is, during the time of your unconverted estate, you were without any reall actuall interest in Christ; from whence observe,

Doctr. *That every man during the time of his unregeneracy, is without any actuall interest in Christ.*

In the handling of this point, I shall onely do these three things.

1 I shall shew you the properties of a man without Christ;

2 I shall shew you the characters of a man without Christ; And

3 I shall shew you the misery of a man without Christ: and then come to the Uses.

I. Eight properties of a man without Christ.

1 I shall shew you the properties of a man without Christ: and in treating of this subject, I wish from my soul that if I cannot allure you, yet that I might affright you, and throughly awaken you, to see the indispensable need that you have of getting an interest in Jesus Christ; and here I shall discover to you eight particular properties of a man without Christ.

1 Every man without Jesus Christ he is a *base* man.

2 He is a *bondman*:

3 He is a *beggerly* man:

4 He is a *blinde* man:

5 He

5 He is a *deformed* man:
6 He is a *diſconſolate* man:
7 He is a *dead* man; and
8 He is a *damn'd* man.

Theſe are the eight properties of a man without *Jeſus Chriſt*: 1 Every man without *Jeſus Chriſt* is a baſe man; though thou art born of the bloud of Nobles, and though thou art of the off-ſpring of Princes, yet if thou haſt not the Royall bloud of *Jeſus Chriſt* running in thy veins, thou art a *baſe man*. In *Dan.* 11.21. and in *Pſal.* 15. 4. in both thoſe places you read of vile perſons; ſuch is every man without *Chriſt*: and he muſt needs be ſo, becauſe it is only *Chriſt* that can take off that baſeneſſe wherein every one is by nature; as in *Eſa.* 43. 4. ſayes God, *Since thou wer't precious in mine eyes, thou becameſt honourable*, and in 1 *Pet.* 2.7. *Unto you which believe Chriſt is precious*, it is *Jeſus Chriſt*, that puts a Diamond of honour and glory upon men, they are all baſe men that are out of *Jeſus Chriſt*, and that in theſe three reſpects: 1.

1 They come from a baſe originall;
2 They commit baſe actions; And
3 They aime at baſe ends.

For the 1. every man that is out of *Chriſt* he comes from a baſe originall, he hath not his origination from the *Spirit*, but from the *Fleſh*, he proceeds not from God 1.

who is the *Father of Lights*, but from the Devill who is the *Prince of Darknesse*.

2. 2 He is base because he commits base actions, all the actions and services of a Isa. 64. 6. *Christlesse* man, at the best are but as *filthy rags*, and dead works. A man in his unconverted estate, he is the slave and drudge of the Devill, a worker of wickednesse, still fulfilling the desires of the flesh and of the minde, being given over to vile affections.

3. 3 He is a base man without *Christ*, because he aims at base ends in whatsoever he does; and that two wayes, 1 In this world he aims at base ends in his hearing, reading, praying, and profession of Religion, he mindes himself and his own ends in all: And 2 all his actions tend to base ends in another world; as the actions of a man in *Christ* tend to Salvation, so the actions of a *Christlesse* man tend to damnation.

4. 4 A man without *Christ* is not only a base man, but a *bondman*; this *Christ* tels Joh. 8. 36. us of in *John* 8. 36. *If the Son make you free, then are you free indeed*, intimating, that if you have an interest in Christ to free you from the slavery of sin and Satan, you are slaves indeed: this bondage and slavery likewise consists in three particulars: 1 they are slaves to sin; 2 to the Devill; and 3 to the Law.

1 Every

1 Every Christlesse man he is a slave to sin; in *Joh.* 8. 34. sayes Christ there, *Verily I say unto you, whosoever committeth sin, is the servant of sin*, and in 2 *Pet.* 2. 19. *While they promise them liberty, the themselves are servants of corruption, for of whom a man is overcome, of the same he is brought in bondage.* Every man by nature is a slave to his lusts, and a slave to sin, and to the creatures; God made man Lord over all the creatures, but man hath made himself servant to all the creatures. 1. Joh. 8. 34. 2 Pet. 2. 19.

2 He is not only in bondage and slavery to sin, but to the devill too, as in 2 *Tim.* 2. the two last verses, sayes the Apostle, *in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth, that they may recover themselves out of the snare of the Devill, who are taken captive by him at his will.* 2. 2 Tim. 2.

3 He is in bondage to the Law, that is, he does nothing in obedience to the Law; and this is the great misery of a man without Christ, he is bound to keep the whole Law of God: there is a very strange expression in *Rev.* 18. 13. Saint *John* tels there that all those that did *worship the Beast, shall cry woe and alas, for Babylon is fallen, and shall cry for the slaves and souls of men:* all wicked men are slaves to Antichrist, to sin and to the Law, and this is 3. Rev. 18. 13.

is the great misery of an unregenerate man.

3. 3 Thou art not only a base and a bond man, but a *beggerly* man too without *Jesus Christ*; for all the treasures of grace and mercy are hid and locked up in *Christ* as in a common Magazine or Storehouse: Col. 2. 3. *In him are hid all the treasures of wisdome and knowledge*; if you are out of *Christ* Rev. 4. 17. you have nothing, as *Rev.* 4. 17. *Thou sayest thou art rich and increast in goods, and hast need of nothing, and knowest not that thou art poor, and wretched, and miserable, and blind, and naked*; you will grant that he is a poor and beggerly man, that wants these four things, meat for his belly, cloathes for his back, money for his purse, and a house to put his head in, why in all these respects every man that is out of Christ is a beggerly man.

1. 1 A beggerly man is one that hath no meat to put in his belly, and all you that have no interest in *Jesus Christ* are beggerly, in this regard, because you do not feed upon that *bread of life*, nor drink of that *water of life*, the Lord *Christ*, whose Joh. 6. 55. *flesh is meat indeed*, and whose *bloud is drink indeed*, without which your soules will starve for hunger.

2. 2 You will say he is a poor man, that hath no cloathes to put on his back: thus every man out of *Christ* is not only poor but

but naked; Rev. 3. 17. *Thou knowest not that thou wer't poor and miserable, and blinde and naked,* that man that is not cloathed with the long *Robes* of *Christs righteousnesse*, he is a naked man and expoied to the wrath and vengeance of Almighty God, those men have only a cloak to cover their sinfull nakednesse and shame, that are cloathed with the robes of Christs righteousnesse. It is said of *Jacob*, that he obtained the blessing from his Father by being clad in the garments of his *eldest brother*, and so are we only blessed by God our Father, as we are cloathed with the robes of our elder brother *Jesus Christ*. Gen. 27.

3. That man is a beggerly man that hath no money in his purse; why so, though your purses be full of Gold, yet if your hearts be not full of Grace, you are very beggerly men, *Luk.* 16. 11. Grace is only the true riches; all the durable riches are bound up in Christ. 3.

4. And lastly, he is a beggerly man, that hath not a house to put his head in, that is destitute of a house to lodge in, and a bed to lie on; why so, thou that hast no interest in Christ, when thy dayes are expired and death comes, thou knowest not what to do, nor whither to go, thou canst not say with the godly man that when death takes thee hence thou shalt 4.

be

be *received into everlasting habitations*, you cannot say that *Christ* is gone before to *prepare a place for thee in heaven*: So that in these four particulars you see, that a Christlesse man is a very beggerly man, having neither food for his body, nor cloathes for his back, nor money in his purse, nor a house to put his head in, unlesse it be in a dungeon of darknesse, with Devils and damned spirits.

4. Rev. 3.17. 4. Another property of a man without *Christ* is, that he is a blinde man: *Rev.* 3. 17. *and knowest not that thou art wretched, and miserable, and poor, and blinde, and naked* and hence it is, that wicked men during their unregeneracy are called *darknesse*, in Ephes. 5.8. *Ephes.* 5. 8. *You were sometime darknesse, but now are you like in the Lord, walk as children* Joh. 3.19. *of the light*: So *light is come into the world, and yet men love darknesse rather then light, because their deeds are evil. Jesus Christ* is to the soul that which the son is to the earth, take away the Sun from the earth, and it is nothing but a dungeon of darknesse: so take away *Christ* from the Soul and it is nothing but a dungeon of the Devill; though there be a *Christ* in the world, yet if the heart be shut, and *Jesus Christ* be not in thee, thou art in a state of darknesse and blindenesse.

5. 5 Every man without Christ, is a deformed man, as you may read in Ezek.

Ezek. 16. 3, 4, 5, 6, 8, 12, and 14. verses, *Thus saith the Lord God, thy Nativity is in the land of Canaan, thy Father was an Amorite, &c.* and in the 6. vers. *When I passed by thee, and saw thee polluted in thine own blood, I said unto thee (when thou wast in thy blood) Live, yea I said unto thee when thou wast in thy blood, Live*; when a poor childe lies weltring it its bloud, not swadled, nor washed, nor looked after, what a sad condition is it in? and thus were you sayes God; but then read on in the 7. verse, *I have caused thee to multiply as the bud of the Field, and thou hast encreased and waxen great, &c.* and so again in the 14. verse, *Thy renown went forth among the heathen for thy beauty; for it was perfect through my comlinesse that I had put upon thee*, saith the Lord, Intimating that before Christ looks upon a soul, he lies weltring in his own bloud, and not able to help himself, but when he becoms comely through Christs comlinesse that is cast upon him; if you want Christ, you want your best ornament: a man without Christ is like a body full of sores and botches, he is like a dark house without light, and like a body without a head, and such a man must needs be a deformed man. Ezek. 16. 3, 4, &c.

6. Another property of a *Christlesse* man is that he is a *disconsolate* man, *Christ* is the only spring of comfort, and the fountain of all joy and consolation, 6.

take

take away *Christ* from the Soul, and it is all one, as if you did take away the Sun from the firmament; if a man hath all the blessings in the world, yet if he want *Christ*, he wants that which should sweeten all the rest of his comforts. In *Exod.* 15.23.25. you read there of *the waters of Marah*, they were so bitter, that none could drink of them, but then the Lord shewed *Moses* a *tree*, which when he had cast into the waters, the waters were made *sweet*; why *Jesus Christ* he is this *tree*, that sweetens the bitternesse of any outward affliction, and he can make all thy sorrowes to flee away; there is nothing in the world that sweetens the comforts, and gives us joy, in the possession of the things of this world, more then the having an interest in *Jesus Christ*: it is not (Beloved) the having of much of the creature in your house; but the having of Christ in your hearts, that makes you live comfortably; all the bread you eat will be but *bread of sorrow*, if you do not feed upon the body of *Jesus Christ*, and all your drink will be but *wine of astonishment*, if you do not drink of the bloud of *Jesus Christ*; without an interest in *Christ*, al your comforts are but crosses, and al your mercies are but miseries, as in *Job* 20. 22. *In the fulnesse of his sufficiency he shall be in straits*, though you have abundance of

Job 20.22

the

the things of this life, though you have more then enough, yet if you have not an interest in *Christ*, you have nothing.

7. Another property of a man out of *Christ* is, that he is a *dead* man. You know that common place in 1 *Joh.* 5. 12. *He that hath the Son he hath life, and he that hath not the Son he hath not life*, hence we read in *Eph.* 2. 1. that unregenerate men *are dead in trespasses and sins*, and the reason is, because that *Christ* is a Beleevers life: *Col.* 3. 3. *Our life is hid with Christ in God*, take away *Christ* from a man and you take away his life, and take away life from a man and he is a dead lump of flesh; unregenerate men are termed strangers to the life of godlinesse, and therefore must needs be dead in their sins; though they do injoy the life of a man, yet if the life that he lives be not by the Faith of the Son of God, he is spiritually dead: As for example, you know a dead man he feels nothing, do what you will to him, he does not feel it; so a man that is spiritually dead, he does not feel the weight of his sins, though they are a heavie burden pressing him down into the pit of Hell, he is a stranger to the life of godlinesse, and past feeling, given over to a reprobate sense, so that he feels not the weight and burden of all his sins.

7. Joh. 5. 12. Ephes. 2. 1. Col. 3. 3. 1.

2. A dead man he hath a title to nothing 2.

thing here in this life, though he were never so rich, yet he loseth his title to all, and his riches goes from him to another; why so, being spiritually dead, you can lay claim to nothing, neither to grace, nor mercy, heaven or happinesse by *Jesus Christ*.

3. 3. A dead man is still rotting and returning to the dust from whence he came; and so a man that is spiritually dead he fals from iniquity to iniquity, and from one sinne to another, till at last he drops down into Hell fire.

8. 8. The last property of a *Christlesse* man is, that he is a damned man, if he live and dye without *Christ* hee is a damned man. So *Joh.* 3.18. *He that beleeveth not, he is condemned already*; he is as surely damn'd as if he were in hell already, he that is without Jesus Christ, must needs goe without Heaven, for Heaven and Glory and happinesse are entailed upon him; Heaven is given to none, but those that are heirs together with *Christ*, and therefore you that are without *Christ* must needs be without heaven, and consequently without happinesse and salvation, and therefore must needs be damn'd. So that you see in these eight particular properties, in what a sad and miserable condition every *Christlesse* man is in, and oh! that what

Joh. 3.18.

what has been now declared concerning the wretchednesse of a Christlesse man, might provoke every soul of you to a holy eagernesse and earnestnesse of spirit, above all your gettings to labour to get *Jesus Christ.*

D SER-

SERMON, III.

EPHES. 2. 12.

That at that time ye were without Christ,——

II.

WE come now to the 2. Question, which I promised you to resolve.

Quest. *What are the Characters of a Man without Jesus Christ.*

This Query is very necessary, because hereby we may know, whether we are the men that are without Jesus Christ or no; now I shall reduce these characters of a *Christlesse* man into these seven heads, and go over them very briefly.

Seven Characters of a man without Christ

1. That man that is without the Spirit of Christ, he is without any reall actuall interest in Christ: this the Apostle layes down to us in so many expresse terms in *Rom.* 8.9. *If any man hath not the Spirit of Christ, he is none of his*: *Christ* and the *Spirit* are inseparable companions; have

Rom 8.9

have the one, and you enjoy the other; want the one, and you are without the other; And here (Beloved) to apply this more particularly, you are without any interest in Christ, if you are without the Spirit of Christ in the threefold operation of it.

1. If you are without the *enlightning* work of the Spirit, to teach your minds to know Christ. 1.

2. If you are without the *inclining* work of the Spirit, to draw your hearts to love Christ; And 2.

3. If you are without the *constraining* work of the Spirit, to impower your wils to obey Christ. 3.

If you are thus without the Spirit of Christ, in these three particulers, you can lay no just claim, to any interest in Jesus Christ. With what face therefore can any of you lay claim to Christs person, that are not guided by his Spirit, but are led by the corrupt dictates of your own hearts, and follow the desires of the flesh and of the minde? you that are thus, can lay no claim to Jesus Christ, for whosoever hath not the Spirit of Christ, he is none of his: this is the first character.

2. He that is without any saving power, derived from Jesus Christ, enabling him to mortifie his bosome lusts, that man is without Jesus Christ, as in *Gal.* 5. 24. 2.

Gal. 5 24. the Apoſtle tels us there, that *they that are Chriſts, have crucified the fleſh with the affections and luſts*, thereby intimating, that they that have not crucified the fleſh with the affections and luſts thereof, have no intereſt in the Lord Jeſus Chriſt: when Chriſt came in the fleſh, we crucified him, but if ever Chriſt comes into thy ſoul, he will crucifie thee; they that are Chriſts, they do crucifie the fleſh: Chriſt will be avenged on thy ſins, and crucifie thy luſts, and kill thy corruptions, when he comes into thy ſoul. But here (beloved) I do not mean a totall ſubduing of ſin, as if every luſt and corruption ſhould be quite ſubdued; but only thus far, to give a deadly blow to ſin, that ſin ſhall not reign nor bear ſway in thy ſoul as it hath done formerly: ſin in the heart of one that is in Chriſt, ſhall be like thoſe Mo-

Dan. 7. 12. narchs ſpoken of in *Dan.* 7. 12. it is ſaid *their Dominions ſhall be taken away, but their lives ſhall be prolonged for a little ſeaſon*; juſt ſo it is with ſin in the heart of a beleever, the *dominion* of ſin is taken away, but the *life* and *beeing* of it is preſerved for a little ſeaſon: there ſhall be ſome remainders of ſin ſtill, in the beſt of Gods ſervants, but ſin ſhall not *reign* in their mortall bodies, and therefore you that never had any power to mortifie your ſins, that never had any bridle of reſtraint to any of your luſts

luſts, lay no claim to *Jeſus Chriſt*, for *they that are his have crucified the fleſh with the luſts thereof.* I might here make uſe of a ſtory (that I have often told you of) in the Hiſtory of *Scotland*, there is mention made of an Iſland, ſituate in the midſt of the Sea, between *Scotland*, and *Ireland*, and there was a great controverſie between the two Nations, to which of the Kingdomes this Iſland did belong, and a great Politician to decide the controverſie, commands a great company of Toads and Frogs to be gathered together, and put into the Iſland, and if thoſe venomous and unclean beaſts ſhould live there, then the Iſland belonged to *Scotland*, but if they died, then it belonged to *Ireland*, for no unclean creature does inhabit there: juſt ſo it is with us; there is a great controverſie between Chriſt and the Devill, to which thy ſoul does belong, why now if poiſonſome luſts, & venomous ſins, can live and thrive in thy ſoul, then you belong to the Devil; but if theſe luſts and ſins dy in your ſoul, then you belong to Jeſus Chriſt. Gal. 5. 24.

3. Another Character is this, that man that is without unfeigned love to the perſon of Chriſt, that man is without any intereſt in Chriſt; for every one that hath Chriſt loves him; and every one that hath him not, loves him not: 1 *Cor.* 16. 2. *If any man loves not the Lord Chriſt, let him be ac-* 3.

curſed, he that does not love Chriſt, hath no intereſt in Chriſt, and ſhall be accurſed when Chriſt ſhall come to judgement.

Object. *Object.* But ſome will be ready to ſay, If this be ſo, that the not loving of Chriſt, be an argument of the not having of Chriſt, why then I think I am well enough, for I do love Chriſt with all my heart.

Anſw. *Anſw.* I will tell thee in the very words of Chriſt, who it is that loves him:

Iob. 14. 24. *Joh.* 14. 24. *He that loveth me not, keepeth not my ſayings*; does not thy conſcience tell thee O man, that thou doſt not care for any command of Jeſus Chriſt? let him command what he will, you will do what you liſt; you ſee here Chriſt tels thee plainly, that *he that loveth him not, keepeth not his ſayings*; I beſeech you therefore in the fear of God, take heed of deceiving your own ſouls, in thinking you love Chriſt, when there is no ſuch matter, but labour to love him in truth, and evidence your love to him, by keeping of his Commandements.

4. 4. That man that is without any ſaving knowledge of Chriſt, is without any actuall intereſt in Chriſt, there is no man that hath Chriſt but knows Chriſt; (Miſtake me not) I do not ſay that every man that hath Chriſt knows he hath him, for a man

may

may have Christ, and yet not know of it, for the present; but this I say, he that hath an interest in Christ, whosoever he be, he must know Christ in part, *Joh.* 8. 54, 55. *You say that God is your God, and yet you have not known him*, 'tis a very strange place, you say that God and salvation by him, and all is yours, and yet you have not known him. (Oh my Beloved) you say you have Christ, and yet you have not known Christ, he himself will convince you at the last day, of laying a false claim to him, read *Joh.* 1. 12. compared with the 24. and 26. verses. Joh. 8. 54, 55.

Now when I tell you that a man without the knowledge of Christ, is without any interest in Christ, I do not say, that those are without Christ, that have not so great a measure of knowledge as other men have; but when you are without the knowledge of Christ, accompanyed with these two circumstances, then I can safely pronounce you to be a Christlesse man:

1. If you be without the knowledge of Christ, and yet sit down contented in your ignorance, neither desiring, nor labouring after the knowledge of him, then I may safely say, that for the present thou art without Jesus Christ, if you are like those spoken of in 2 *Pet.* 3. 5. *For this they are willingly ignorant of, that by the word of* 1. 2 Pet. 3. 5.

God

God, the heavens were of old, and the earth standing out of the water, and in the water: or
Iob 21.14. like those in *Job* 2. 14. *that say unto God; Depart from us; for we desire not the knowledge of thy wayes*: if you are such as these, I can safely pronounce you to be Christlesse men.

2. 2. Not only when you are contentedly ignorant, but likewise when with obscurity in your Judgements, you adde obstinacy in your wills; when thou art an Ignorant, and dost not know, and wilt not know, that hast not learned, and yet will not learn, but art like those spoken
Psal. 82.5. of in *Psal.* 82.5. *They know not, neither will they understand*, he does not say, *they know not, neither do they*, but *neither will they understand*; a godly man may have the former of these: although you be very ignorant, yet if you desire to know, you may have an interest in Christ; but I am bold to say (in case you are ignorant and yet sit down contentedly and do not care to know more, and obstinately and will not learn more) that you have no interest in Christ, and therefore keep off your hands from Christ, lay no claim to him, for you have nothing to do with him, he is none of yours.

3. 3. Another Character is this, that man that is without a hearing ear to the voice of Christ, and an obedient heart to the com-

mands of Chriſt, that man hath no intereſt in Chriſt: I ſhall give you two plain texts of Scripture to prove this, one is in *Joh.*8.47. *He that is of God heareth Gods word; you therefore hear them not, becauſe you are not of God*; they that are of God, hear his Word; thoſe that belong to Chriſt, and have an intereſt in him, hear his Word, not only with the ear, but with the heart, and ſo in 1 *Joh.* 1.6. ſayes the Apoſtle, *We are of God, he that is of God, heareth us; he that is not of God, heareth not us; hereby know we the ſpirit of truth and the ſpirit of errour*: and therefore thou obſtinate and ſtout hearted wretch, that canſt lie like a flint under the Word of God, and ſuffer no command to make impreſſion upon thy ſpirit; verily thou canſt lay no juſt claim to Jeſus Chriſt. Joh.8 47.

6. That man that uſes greater induſtry, and takes greater complacency in the acting and committing of ſin, then ever he did in the exerciſe of any grace or the performance of any duty, that man is without Jeſus Chriſt. You have an excellent place for this purpoſe in *Joh.*3.8. 10. *He that committeth ſin, is of the Devill*, he doth not ſay, he that *does ſin*, is of the Devill, but he that *commits ſin* with delight, that makes a trade of ſin, he is of the Devill, and ſo on in the 10.ver. *In this the children of God are manifeſt, and the children of the Devill*; 6.

vill; *whosoever doth not righteousnesse, is not of God*, he does not belong to God, he that does not righteousnesse with delight, and complacency, with joy and industry: as he that doth *commit sin*, that is, act it with delight, and makes a trade of it, *is of the Devill*, so he that *does not do righteousnesse*, that is, with delight, and joy, and chearfulnesse, that man is not *of Christ*: you then that can sin with delight, but perform holy duties with a flat, and dead, and dull spirit; you that never took so much delight to sanctifie the Sabbath, as you have done in prophaning of it, you that never took so much delight, in the performing of duties to God, as you have done in sinning against God, lay off hands from Jesus Christ if your hearts be full of sin, you can have no interest in him; In Ioh.9.16. *Joh.9.16.* some of the Pharisees said, *this man is not of God, because he keepeth not the Sabbath*: This had been a very good argument, had it been well applyed, had Christ indeed not kept the Sabbath: if it may be truly said of you, that thou dost not make conscience of keeping of the Sabbath, or of performing any holy duties, I can truly say of you, that you are not of God: now then examine your selves by this argument, whether you are of God or no; if you do prophane the Sabbath day, and make no conscience

of

of performing holy duties, nor of ſinning againſt God; this ſhews that you are not of God; that man that acts ſin with more delight then he performs holy duties, hath no intereſt in Chriſt, as in 1 *Joh.* 5. 18. *Hee that is born of God ſinneth not*, that is, he doth not commit it with that delight and complacency as wicked men do; but he that belongs to God, he *keepeth himſelf pure, and that wicked one toucheth him not*; that is, not ſo, as to make him commit ſin in the former ſenſe, but he keepeth himſelf, he will not give himſelf to commit ſin with that cheerfulneſſe as wicked men do; and therefore ſaith the Apoſtle, *we know that we are of God, and the whole world lyeth in wickedneſſe.* 1 Ioh. 5. 18. 1 Joh. 5. 19

7. The laſt Character is this, that man is without any intereſt in Chriſt that backſlides from the wayes of Chriſt, both in judgement, and in practiſe: (Beloved) when a man ſhall backſlide from the truth of Chriſt in judgement, and from the exerciſes of holy duties in practiſe, when he backſlides both theſe wayes, he is not in Jeſus Chriſt: 2 *Joh. v.* 9. *Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt hath not God, but he that abideth in the Doctrine of Chriſt, he hath both the Father and the Son*; that man that ſins both in judgement and in practiſe, he is not of God; but he that abides in the truth of God both 7. 2 Ioh. v. 9.

both in judgement and in practise, he hath both the Father and the Son.

Oh therefore I beseech you in the fear of God, look about you, to see whether you are the men that have a reall actuall interest in Christ or no. Are you such men as are without the spirit of Christ? or are you without a saving power derived from Christ, enabling you to mortifie your bosome lusts? Are you without an unfeigned love to the person of *Christ*, or without a true and saving knowledg of Christ? Are you contentedly ignorant of Christ, and care not to know more? or are you obstinately ignorant, and wil not learn more? Are you without a hearing ear, and an obedient heart to the Word of Christ? Do you take greater industry, and complacency in the committing of sin, then ever you did in the performance of any holy duty? Or do you backslide from the wayes of Christ both in judgement, and in practise? If there be a concurrence of these seaven Characters in you, then conclude that you have no interest at all in Christ, conclude then that at this time you are without Jesus Christ. Thus now I have done with the second question which I promised you to answer I shall now spend a little time in winding up what I have said in a practicall Use, and then come to the third Question.

And

And in the application of this I ſhall direct my ſpeech to two ſorts of people: 1. To thoſe that are plunged into a ſpirituall deluſion, to ſay they have an intereſt in Chriſt when they have not. 2. To thoſe that ſay they have not an intereſt in Chriſt when they have.

1. To you that ſay you have an intereſt in Chriſt, when you have not; give me leave to propound theſe 3 or 4 queſtions to you: firſt let me ask this queſtion, Were you ever without Chriſt, yea or no? If you anſwer no, then let me tell you thus much, that that man that ſayes he had Chriſt ever, I may ſafely ſay he had Chriſt never: thou that doſt ſay that thou hadſt Chriſt ever ſince thou wert born, I can ſafely ſay that thou hadſt Chriſt never ſince thou wert born, for every man is born a Chriſtleſſe man. *Uſe* 1. 1.

2. Thou that ſayeſt thou haſt an intereſt in Chriſt, let me ask you this queſtion, How came you by your intereſt in Chriſt? Do you think that Chriſt fel from heaven, into your boſome whether you would or no? How came you by Chriſt then? Did you ever make a powerfull prayer unto God for him? Did you ever ſigh, and ſob, and cry mightily unto God for him? Did you ever ſee your miſery without him? and beg the Father earneſtly for him? for God is not prodigall of his 2.

his ſon to give him to thoſe that never ask him.

3. 3. Let me ask you this queſtion, Did you ever ſee an abſolute neceſſity in your own ſouls, of getting an intereſt in Jeſus Chriſt? were you ever ſenſible of the want of Chriſt, and of the worth of Chriſt, of the need you have of Chriſt, and in what a ſad, and miſerable, and deplorable, and damnable condition you are in without Chriſt? if you are not ſenſible of this, you are to this day without Jeſus Chriſt.

4. 4. Let me ask you this queſtion, How can you evidence that you have an intereſt in Chriſt, by your walking? what ſaith the Apoſtle in 2 *Cor.*5.17. *If any man be in Chriſt, he is a new creature, old things are paſſed away, and all things are become new*; are you new creatures? are all your old ſins paſſed away? the Apoſtle tels you, that *they that are Chriſts, have crucified the fleſh with the affections and luſts*: why now, haſt thou killed any luſt in thy heart, or rather do not every luſt reign in thee, with as much power as ever they did? If it be ſo, then ſurely you have no intereſt in Chriſt at all.

2 Cor. 5. 17.

Uſe 2. Thus much for the firſt ſort of people, thoſe that are plunged into a ſpirituall deluſion, we come now to the ſecond ſort of people, thoſe that are doubting, and perplexed ſouls, that ſay they have not an intereſt

intereſt in Chriſt when they have; thoſe which ſay they are without Chriſt, when indeed they are not, as there are many ſuch people in the world: now to ſuch as theſe I have two or three words of conſolation. 1. Let me ſpeak this for your comfort, it is a very ordinary thing with the people of God, to paſſe very hard and uncharitable ſentences upon their own ſouls, and to run upon very ſad miſtakes in reference to their own ſalvation. A childe of God he ſees ſo many luſts in his own heart, and ſo many ſins within him, that he can ſcarſe have a charitable thought of his own ſoul, as *David* when he ſaid, *The Lord had forſaken him, and caſt him off for ever*: godly men are very apt to paſſe very harſh cenſures upon their own ſouls. 1.

2. Let me tell you this for your comfort, you may have Chriſt, and yet not know that you have him; it may be with you as it was with *Mary Magdalen* when ſhe was talking to Chriſt face to face, yet ſayes ſhe, *they have taken away my Lord, and I know not where they have laid him*; ſo you may have an intereſt in Chriſt, & yet not know of it; in *Joh.* 14.4. Chriſt told his Diſciples there, ſayes he, *Whither I go you know, and the way you know*, Thomas *ſaith unto him, Lord we know not whither thou goeſt, therefore how can we know the way?* Now 2. Joh. 20. 13 Joh. 14. 4.

the

the reason why they did not know, as *Augustine* well observes, was because they did not know their own thoughts, they thought they did not know, but yet Christ he knew that they did know. It is with a beleever sometimes as it was with *Benjamin*, the cup was in his sack, and yet he did not know of it: now *Benjamin* was the beloved of *Joseph*, so you may be the beloved ones of Christ, and yet not know of it.

3. 3. To you that think you are without Christ, when you are not, let me tell thee this for thy comfort, though the having of Christ, be indispensably necessary for the bringing of our souls to heaven, yet the knowing that we have Christ is not so much necessary. As it is with a man asleep in a ship, the ship may bring him home safe to the harbour, and yet he not know of it? so Christ may bring us through a sea of boisterous afflictions and temptations to heaven, our haven of rest, and yet we not know of it, till we come there.

4. 4. Let me tell you this likewise for your comfort, though you do not know that Christ is yours, yet Christ doth know that you are his: wil you count your child an unhappy childe because he does not know that you are his father? 'tis no matter though the childe does not know that you

you are his father, so long as you know that he is your childe; so it is no great matter though you doe not know, that Christ is yours, so long as Christ knowes that you are his, for *the foundation of the Lord standeth sure, the Lord knows who are his.* 2 Tim. 2. 19.

Thus now beloved I have done with this use that belongs to this examination, both for those that say they have Christ, when they have not; and also for those that say they have not Christ when they have.

I.

SERMON IV.

That at that time ye were without Christ,

III. I Come now to the 3: Query which I promiſed to handle, which is this; to ſhew the miſery and ſad condition of a man without an intereſt in Jeſus Chriſt: and oh that I could ſpeak it, & you hear it, with a bleeding heart, to ſee in what a diſmall, and doleful, and deplorable condition every poor ſoul in the world without Chriſt is plunged into: I ſhall reduce all that I have to ſay, touching this particular, under theſe two heads, to ſhew you 1. Poſitively, what he undergoes: and 2. Privatively, what he wants: I ſhall run over them briefly.

I. 1. For the Poſitive part, the miſery of a man out of Chriſt, lies in theſe three particulars: there are theſe three great evils, that every man out of Jeſus Chriſt lies under. 1. A

1. A man out of Christ is surrounded and compassed about with misery, which way soever he turns himselfe, and to illustrate this the more fully, I shall heare lay you down 8. particulars, wherein a Christlesse man is compassed about with miseries on all sides; Thou art surrounded with misery, Oh Christlesse man, if thou lookest either outward, or inward upward or downward, forward, or backward; on thy right hand, or on thy left, nothing but miseries accompany thee. 1.

1. If thou lookest *outward*, all the creatures are armed against thee, and hence it is so often expresst in Scripture, that the *Beast shall be at war with the wicked*, but *at peace with the godly*: all the creatures are against thee, to avenge their Masters quarrell. 1.

2. Look *within* thee, and there you shall finde a galling, an accusing, and a condemning conscience, haling thee to the judgement seat, and witnessing against thee, thy conscience shall be like a thousand witnesses, to witnesse against thee, and to register and enroll all thy sins till the day of judgement. 2.

3. Look *upwards* into the heavens, and there is nothing but an angry God, a severe Judge, that hath a flame of fire, a furbished sword, and a sharp arrow, and all against thee, as in *Rom.* 1. 18. The wrath of God is revealed from heaven, against all 3.

ungodlinesse and unrighteousnesse of men, that hold the truth in unrighteousnesse.

4. 4. If you look *downwards*, there is death ready to receive you, which is but as a back-door to let you into hell, and if you look lower, there is nothing but a dungeon of darknesse, where infernall spirits are reserved in chains of darknesse, to the judgement of the great day. Which way soever a Christlesse man looks there are nothing but miseries accompany him; if he looks outward, there the creatures are against him; if he looks inward, there is a galled, and accusing conscience ready to accuse him; if he looke above him, there is an angry God against him; if he look below him, there is the Devill ready to receive him: a Christlesse man is in a most sad and dolefull condition, as I might exemplifie by this familiar similitude; Suppose a man were falling into a great and dark dungeon, wherein there were nothing but Toads and Serpents, and all manner of venemous beasts, and as he were falling in, should catch hold of a twig of a tree that might grow over the mouth of the dungeon; and then suppose a lean beast should come and begin to gnaw and bite off that twig, what a miserable case will that poor man be in? why just so it is with thee oh Christlesse

man, thy life is this twig, and death is the lean beast that is biting off this twig of life, and then thou fallest down into a dungeon of darkeneſſe, there is nothing but the twig of life between thee and hell.

5. If you look *before* you, there is nothing but miſery likewiſe approaching thee; and theſe are the ſnares and temptations the Devill layes in thy way to enſnare thee, and intice thee to ſin; there is not a ſtep thou treadeſt, nor any company thou goeſt into, but the Devill layes a trap to enſnare thee. 5.

6. If you look *behinde* you, there is nothing but a huge heap of paſt ſins unrepented of, unſatisfied for, and unpardoned, that are able to ſink thee into the bottomleſſe pit of hell, how then canſt thou think of thy paſt ſins but with a ſad heart? how dreadfull is it to conſider how many thouſands of ſins thou haſt been guilty of, and yet never haſt been humbled for them, nor never ſhed one penitentiall tear for them; the guilt of the leaſt of them being enough to plunge thee into hell for ever. 6.

7. Look on thy *right hand*, and there are all the bleſſings of God, all thy fullneſſe and proſperity; thy riches, and great eſtate, are all made a curſe to thee; God gives a wicked man riches for his hurt, 7.

Eccles. 5. 13. *Prosperity shall kill the soul of the wicked*: Oh Christlesse man thy riches and prosperity, are all instruments and means to further thy everlasting ruin and destruction.

8. 8. Look on thy *left hand*, and there are all the miseries, and afflictions, and sufferings, and reproaches, and diseases, and sad accidents that you meet with, as so many forerunners of those unutterable, and intolerable, and unsupportable sufferings, which a Christlesse man shall undergoe to all eternity.

Oh then unhappy man that thou art, that hast not an interest in Jesus Christ! without thee, and within thee; above thee, and below thee; before thee, and behinde thee; on thy right hand, and on thy left, there are nothing but miseries accompanie thee on every side. Thus much for the first positive part of the misery of a Christlesse man. It is a very sad point that I am now upon, and therefore I shall sweeten all in the close, with two or three words of consolation.

2. But 2. (Beloved follow me now) Thou that art a Christlesse man or woman, thy misery in the positive part of it lies in this, there will be nothing in the world so dismal and intolerable to thy soul, as the apprehensions of a God without Jesus Christ: God that is an amiable, and desireable,

sireable, and an universall good in Christ, yet out of Christ, this great God that is so good and rich in mercy, and free in grace, is cloathed with red, and Scarlet; you that are out of Christ cannot look upon God, but with dreadfull apprehensions of him: you cannot look upon God, as a *God of mercy* to pardon you, but as an *angry Judge* ready to condemn you, not as a *friend* that seeks your welfare, but as an *enemy* that sets himself in battel array against you to ruin you: you cannot look upon him as the *Rock of Ages*, in the clifts whereof you may finde safety, but as a *burdensome stone*, the weight whereof will beat you down and grinde you to powder: you cannot look upon God as a *Refiners fire* to purge away your drosse, but as a *consuming fire* and everlasting burning to consume you to ashes; these, these are the awakening, and soul-affrightning apprehensions, which every poor soul that hath not an interest in Christ, must see, the apprehensions of God will be very dreadfull to you. 2

3. Your misery in the positive part of it, lies in this, that all the creatures and blessings you injoy in the world are a curse to you; for all blessings are given in and through Christ, there is no blessing given thee as a blessing, nor no mercy as a mercy, if Christ which is the mercy of all mercies be not given to thee: and here I shall 3

shew you your misery in this particular, under these five heads.

1. 1. To have an estate is a blessing of God, but yet all the estate, and revennes, and substance which you have gotten, by the labour of your hands, and the sweat of your brows are all accursed to you, if you have not an interest in Jesus Christ, as in *Deut.* 28. 17, 18. *Cursed shalt thou be in the City and cursed shalt thou be in the field; cursed shalt thou be in thy basket, and in thy store; cursed shalt thou be in the fruit of thy body, and of thy land, in the encrease of thy kine, and in the flocks of thy sheep; cursed shalt thou be when thou goest forth, and cursed when thou comest in*: and so in *Job* 20. 15. *He shall swallow down riches, but he shall vomit them up again*: and in *Eccles.* 5. 13. sayes *Solomon*, *There is a sore evill which I have seen under the Sun, namely riches kept for the owners thereof to their hurt.*

2. 2. You are cursed in your house likewise, as in *Job* 28. 15. *The terrours of God shall dwell in the tabernacles of the wicked, and brimstone shall be scattered throughout his habitation*: and so in that place I quoted before, *Deut.* 28. 19.

3. 3. He is cursed in his name, as in *Prov.* 16. 7. *The name of the wicked shall rot.*

4. 4. He is cursed in his calling, as in *Prov.* 21. 4. *The ploughing of the wicked is sin*, and in *Deut.* 28. 20. *The Lord shall send upon thee*

thee cursing, vexation, and rebuke, in all thou settest thy hand unto for to doe.

5. He is cursed not only in his estate, in his house, in his Land, in his calling, but in his eating and drinking too; you have a strange expression for this in *Iob.* 20. 23. *When he is about to fil his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him when he is eating*; so in *Psal.* 38, 30, 31. *While the meat was yet in their mouths, the wrath of the Lord came upon them.* 5.

Thus then you see the positive part of mans misery out of Christ, what he undergoes: We come now to shew you the privative part of his misery, what he wants; and here very much might be spoken in declaring the misery of a Christlesse man in the privative part of it, in those things which he wants in being without an interest in Christ; but I shall run over this briefly, and comprise all that I have to say to you under these six heads, and then come to the application; first then, are you without Christ? why then you are without strength, as in *Iob.* 25. 5. *Without me you can do nothing*, saies Christ; nay *Paul* goes further in 2 *Cor.* 3. 5. *We are of our selves as of our selves*, saies he, *not able to think a good thought, but all our sufficiency is from God*: herein lies the misery of a man out of Christ, he is able to do nothing, he is like *Sampson* without his hair, he II. 1. Joh. 25 5. 2 Cor. 3.5. 2.

he that before could break Iron bands like ſo many ſtraws, now his ſtrength was no more then another mans: (Beloved) you are very weak indeed, if you want Chriſt; in *Eſai.* 45. 54. it is ſaid there, that *Chriſt is made unto a beleever, righteouſneſſe and ſtrength*; now if you want Chriſt, you want *righteouſneſſe* by way of acceptance, and you want *ſtrength* by way of aſſiſtance. But here to branch out this more particularly, I ſhall ſhew you in five particulars, wherein a man without Jeſus Chriſt wants ſtrength.

1. Rom. 8. 26. 1. Every man out of Chriſt, wants ſtrength to perform any duty, as in *Rom.* 8. 26. *We know not what to pray for, as wee ought*, we are able to doe nothing that is ſpiritually good of our ſelves, all our duties and ſervices, without the righteouſneſſe of Chriſt added to them, are but like ſo many ciphers, now you know put 1000. ciphers together, and they make no ſum, but if one figure be prefixt to them, they make an innumerable number; why ſo all our duties of themſelves are worth nothing, but then Chriſt being added to them, that puts an eſtimate upon them, and makes them of a conſiderable value and worth.

2. 2. You are without ſtrength to exerciſe any grace; a dead man is as well able to ſtir, as a man without Chriſt is able

able to step one step heaven-ward; if God should say, I will save thy soul and give thee heaven, couldst thou but perform one duty, or exercise one Grace, thou couldst not do it, and therefore Christ tels us in *Joh.* 15. *Unlesse you be in me, you can bring forth no fruit.*

3. Without Christ thou art without strength to subdue any lust; Oh how unable art thou to keep under a predominant and a turbulent lust! every sin will prevail and domineer in thy soul: in *Gal.* 2. 20. sayes *Paul*, *I have crucified sin, yet not I, but Christ that liveth in me*: the messenger of Satan, that was sent to buffet *Paul*, had prevailed over him, if Christ had not helped him; you are not able to subdue any lust without Christ. 3. Gal. 2,20.

4. You are without strength to resist any temptation: in *Ephes.* 6. 10. *Paul* exhorts them there, to be *strong in the Lord and in the power of his might*, not in the power of their own might, for they were not able to stand of themselves by their own strength, but *be strong in the Lord*, and in the power of *his* might: so *David* when he came to fight against great *Goliah*, had he gone out to meet him in his own strength, he had been overcome and devoured, but he went against him in the name, and in the strength of the Lord of hosts. 4. Ephes. 6. 10.

5. A man without Christ is without strength, 5.

strength, to bear or undergo any afflictions, every affliction that is but like a feather, to one that is in Christ, will be like a lump of lead upon thee; a godly man if he hath any way withdrawn himself from Christs aid and assistance, a little affliction Phil. 2. 21. will sink him, for, *it is given us of God, not only to do but to suffer for his sake, Phil.* 2. 21. Inclinating, that unless God doth enable us to suffer, we are not able to bear up our spirits under any affliction. Thus then you see, that if you want an interest in Christ, you want strength in these five particulars, to perform any duty, to exercise any grace, to subdue any lust, to resist any temptation, or to bear any affliction; but

2. 2. If you are without Christ, you are not onely without strength, but without growth likewise; Jesus Christ is to the souls of men, what the warm beams of the Sun are to the earth, take away the influence of the warm beams of the Sun from the earth, and then all the grass of the field, and every herb, and green thing will die and wither away presently; so Christ he is your *Sun of righteousness*, take away Christ from a man, and there will no blossomes of grace bud forth in that mans heart; *Adams* stock is a barren root, upon which no branch of grace will spring forth; you can never bring forth any fruit unto God, unless you

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be grafted not upon *Adams* Stock, but upon the Stock of the root of *Jesse*; a man during his unconverted estate, he is the Devils slave, and he never brings forth fruit, till he come to be in Christ; only in and through Christ, we are enabled to bring forth acceptable fruit unto God. 1

3. Without Christ, thou art likewise without worth, though thou art the son of a Noble, and of the off-spring of Princes, that canst lay claim to thousands and ten thousands *per annum*, yet without Christ thou art *poor, and wretched, and miserable, and blinde, and naked*, Rev. 3.17. For it is Christ alone that is the repository and storehouse of all wisdom and knowledge, and all the treasures of it are bound up in him. 3. Rev. 3.17.

4. Without Christ you are without comfort: this is a deplorable misery, a man without Christ, is without comfort. As that would be an uncomfortable dwelling, where the Sun should not shine by day, nor the Moon by night: even so would thy soul be very disconsolate, if Christ did not shine in upon thy heart; the comforts of a child of God does either ebbe or flow, as Christ either comes to him, or goes from him. 4.

5. Without Christ thou art without liberty. *If the son make you free, then are you free indeed*, Joh. 8.36. And unless the Son 5.

make

make you free, you are slaves indeed, slaves to sin, slaves to your lusts, slaves to the creatures, and slaves to the devill by whom you are taken captive at his will; you are never free men and women till the Son make you free.

6. 6. If thou art without Jesus Christ, thou art without beauty, thou art only like a carkasse without life, or a body without a head; it is Christ only, that gives us beauty and comelinesse. *Ezek.* 16. 14. *And thy renown went forth among the heathen for thy beauty, for it was perfect through my comelinesse that I had put upon thee, saith the Lord God*; if we have not the comelinesse of Christ put upon us, we are not comely; you have a pretty passage in *Luk.* 2. 32. Christ is there called the *glory of the children of Israel*, Christ is the glory of the children of Israel that doe beleive in him; there is no glory, but a body full of sores and botches, in all those that are out of Christ.

Ezek. 16. 14.

And thus now (Beloved), I have done with the Doctrinall part of this point, that every man, during the state of his unregeneracy, is without any actuall interest in Christ; we come now to the application, and here I might say to you as a learned Author was wont to say, when he had been handling any terrible subject, and treating upon Doctrines of terrour,

terrour, he would alwayes say in the close, Oh godly man, this belongs not to thee: so may I say to you, thou godly soul, this appertains not to thee, the misery and sad condition of a man out of Christ, belongs not to thee, thou doest not now hear the sentence which shall be passed upon thee, but thou dost now hear the misery, that thou art freed from, and redeemed from: The Use that I shall make of this, shall be by way of consolation, and the Lord uphold and comfort the hearts of all you that can lay a just claim to Jesus Christ. 1. Happy, Oh thrice happy are you, that ever you were born, that have an interest in Jesus Christ, for though God be cloathed with majesty great and terrible in himself, yet you can look upon him, under apprehensions of love and mercy, peace, goodnesse, tenderneſse, and kindneſse; you are to look upon God not as an angry Judge to condemn you, but as a Father of mercy to comfort you; not as an adversary in battell array against you, but as a friend reconciled to you; not as a burdensome stone, that may grind you to powder, but as the rock of Ages, in the clifts whereof you may finde safety: you are to look upon God, not as a consuming fire to burn you, but as a refiners fire, to purge away your drosse, and sin, and corruption;

Use.

1.

it

it is Christs bloud only that quencheth the fire of Gods anger. So that now you may look upon God under all these apprehensions of love and mercy, peace, pardon, and reconciliation, &c. if you have an interest in Jesus Christ.

2. 2. Happy, yea thrice happy are you, in having an interest in Christ, for though you have nothing here in the world, yet you have all things: you have all things in having an interest in Christ that hath all things: you may say as *Paul* said of himself, 2 *Cor.* 6. 10. *As having nothing, and yet possessing all things*; though thou wantest many things here below, yet if thou hast an interest in Christ, thou hast all things. It may be thou mayest eat of the bread of affliction, and drink of the water of adversity, yet happy art thou, if withall thou canst but drink draughts of Christs bloud, if Christ bids thee eat of his body, and drink of his bloud, as in *Cant.* 5. 8. *Eat oh friends, drink, yea drink abundantly oh my beloved.* Happy are you that are cloathed with the long white robes of Christs righteousnesse: though you have nothing here below, yet you have all things, in having Christ that hath all things, 1 *Cor.* 3. 22. *All is yours, and you are Christ.*

2 Cor. 6. 10.

Cant. 5. 1.

1 Cor. 3. 22.

Object. *Object.* But here some may object and say, how can this be, how can it be said that

that a beleever hath all things, when many times he hath the leaſt of the things of this world.

Anſw. I anſwer, a beleever may be ſaid to have all things, theſe four ways: *Anſw.*

1. He hath all things *equivalently.*
2. All things *conditionally.*
3. All things *finally*: And,
4. All things *inheritively.*

1. A beleever hath all things *equivalently*, that is, in having Chriſt, he hath as good as if he had all things, he hath that which is of more worth, then if hee had all the World; that man is not accounted a rich man that hath much lumber and houſhold-ſtuffe in his houſe, but he that hath many Jewels in his cabinet: why now *Chriſt* hee *is the pearle of great price*, the jewel of all jewels, in having Chriſt you have all things, in regard you have that which is more worth then all things. 1.

2. A beleever hath all things *conditionally*: if ſuch a thing bee for thy good that thou deſireſt, thou ſhalt have it, bee it what it will be, as in *Pſal.* 84. 11. *The Lord will give grace and glory, and no good thing will hee withhold from thoſe that live uprightly*, hee hath all things conditionally. 2. Pſal. 84. 11.

3. A beleever hath every thing *finally*, that is, the Lord intended that every 3.

creature that he made, might be for his use, the sun, moon, and stars, and all the other creatures were made for them, nay and all the Angels in heaven were made to be ministring spirits to the heirs of salvation.

4. 4. All things are a beleevers *inheritively*, by way of right and inheritance: though he may not have all things in possession, yet he hath all things by way of reversion, hee hath a right and claim to every thing, *Psal.* 37.11. *The meek shal inherit the earth.* But now it may be I speak to many a poore godly man or woman, and tell them all is theirs, when it may be they have not a penny to buy bread to put in their bellies: why yet beloved let me tell you, though you have nothing, yet you have Christ that is worth all things, though you want other things, yet you doe not want Christ: Beloved, you may want outward blessings, and yet not want Jesus Christ; you may want food to put in your mouthes, and yet not want the *bread of life*, the Lord *Jesus Christ* to feed upon; you may want clothes to cover your nakednes, and yet not want the long robes of *Christs righteousnesse* to cover your sinfull nakednesse; you may want friends to comfort, help, and relieve you, and yet not want Christ to be your friend.

There is something yet behind, by way of Consolation, but I must defer that till another opportunity.

SER.

SERMON V.

EPHES. 2. 12.

That at that time yee were without Christ,——

WE come now to lay down some other things by way of comfort, to those that have an interest in Christ: and oh that you that are *Citizens of Heaven* would read over your large *Charter* of Mercies, that is sealed to you in the blood of Christ, read over those many benefits, and comforts that you have by Christ, that none in the world enjoy, but you onely that have an interest in him: I shall reduce all that I have to say concerning this particular under these 7 heads; you that lay an undoubted claim to Christ, you may lay claim to this sevenfold benefit by him.

Seven benefits which the faithfull have by Christ.

1. You that have an interest in Christ, you have all things though you have nothing: this I touched upon before, you may say with the Apostle, *as having nothing, yet possessing all things*, though you may be with-

out wealth and riches and Olive yards, yet herein lies your comfort, you are not without Christ, and in having him you have al things though you have nothing, for all things are given you, in and through Christ by way of entaile, as in

1 Cor. 3. 22. 1 *Cor.* 3.22. *All things are yours, and yee are Christs.*

I shall a little explain this place to you; sayes the Apostle, *Whether* Paul *or* Apollos, *or* Cephas, *or the world, or life, or death, or things present, or things to come, all is yours, and you are Christs, and Christ is Gods:*

1. Whether *Paul*, or *Apollos*, or *Cephas*, (that is) all the Ministers of Christ, if you have an intereſt in Christ, Christ hath given gifts to his Ministers for your sakes: so that you may lay claim to all the Ministers of Christ, *Paul* is yours, and *Apollos* is yours, they are yours, becauſe they are your *lights*, to guide you in the way to heaven, through the darke wilderneſſe of this world; they are your *Paſtors*, to feed you with knowledge and underſtanding, in the Myſteries of Salvation; they are your *Shepheards*, to gather you into the fold of Jeſus Christ; they are your *builders* to hew and square and make you fit for Christs ſpiritual building; they are your *contractors* or the *friends of the Bridegroome*, to make up a compleat match between Christ and you; (I ſpeak only in Scripture phraſe)

they

they are your *Vine-dreſſers* to prune you, and make you fit to bring forth fruit unto God: Thus all the gifts of all the Miniſters in the world are intended by Chriſt for the good of his children; if there were no godly men in the World, there would be no Miniſters in the World, and therefore theſe people that will heare onely one kind of Miniſters, ſuch as they affect, and ſlight all elſe, they ſtraighten their own priviledges, for all the Miniſters in the World are given by Chriſt for the benefit of his children.

But then again ſays the Apoſtle, *Whether* Paul, *or* Apollos, *or* Cephas, *or the World, all is yours:* you have a right to all the *World*, not only a civil right, but a religious right, *The meek ſhall inherit the earth.* So that if you could go to the top of an exceeding high Mountain, and look over all the whole World, you may ſay, Behold, I ſee all this is my *Fathers ground*, and he hath given it to *Chriſt, even the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*, and I having an Intereſt in Chriſt, am thereby a coheire and joint heire with him. 2. Pſal. 2. 8.

3. *Life* is yours likewiſe; God hath given you your lives that in that little ſpace of time, you might provide for eternity, and labour to know God and worſhip him aright. 3.

4. 4. *Death* is yours likewiſe, death is but as it were a lanching of you forth into an Ocean of endleſſe joyes and pleaſures, but as a trap-doore to let you into heaven; if you ſhould never dye you would bee but miſerable creatures; but God hath appointed death to be a means to let you into Heaven. *Whether wee live, we live unto the Lord, or whether we dye, we dye unto the Lord, ſo that living or dying, we are the Lords.*

Rom. 14 8.

5. 5. *Things preſent* are yours, which includes in it, either preſent mercies, or preſent afflictions; 1. preſent mercies are yours, as having a right to them, and beholding the goodneſſe of God in them, and praiſing God for them, and as ſerving God with them, and as doing good to others by them. 2. Preſent afflictions are yours likewiſe, to humble your hearts, to wean you from the world, to quicken your deſires after heaven, to purge out your corruptions, and exerciſe your graces, and the like; whatſoever preſent condition thou art in, that preſent condition bee it what it will be, ſhall work for thy good.

6. 6. *Things to come* are yours too; if afflictions come, or temptations come, or trouble, or want, or famine, or peſtilence, or impriſonments, or any thing come, they are all yours, they are ordered by Chriſt to be for your good, and ſo if mercy

comes

comes, and the bleſſings of another world, they are all yours, Heaven and Happineſſe, and Glory, Life & Salvation are all yours. Here then (Beloved) you ſee the firſt branch of a mans happineſſe, that hath an intereſt in Chriſt, in having Chriſt he hath all things, though hee hath nothing, becauſe he hath him that hath all things: this is the firſt.

2. That man that hath an intereſt in Chriſt, his ſecond conſolation lies in this, that all that Chriſt hath is his: and (oh my Beloved) this is a golden mine, that will afford you many pretious comforts, I ſhall give them to you under theſe five or ſix particulars. II.

1. If you have an intereſt in Chriſt, then Chriſts Father is your Father.

2. Chriſts Spirit is your Spirit.

3. Chriſts Righteouſneſſe is your Righteouſneſſe.

4. Chriſts Graces are your Graces.

5. Chriſts Peace is your Peace; And

6. Chr. Sufferings are your Sufferings.

And (oh Beloved) ſee what a large field you may here walk in: 1. If you have an intereſt in Chriſt, his Father is your Father, as in *Joh.* 20. 17. ſaith Chriſt, *Behold I aſcend to my Father and your Father, to my God and your God*; Chriſts Father is a Beleevers Father. 1.

2. Chriſts Spirit is your Spirit; in 2.

Joh.14.8. *John* 14. 8. sayes Christ, *I will pray to my Father, and he shall give you another Comforter, which shall abide with you for ever, even the Spirit of truth, whom the World cannot receive, because it seeth him not, but you see him and know him, for he dwelleth with you and shall be in you.*

3. 3. Christs righteousnesse is your righteousnesse. *Jer.* 23. 6. *And this is the name whereby he shall be called, The Lord our righteousnesse;* So in 1 *Cor.* 1. 30. *Christ is made of God unto us wisdome, righteousnesse, sanctification and redemption.*

1 Cor. 1. 30.

4. 4. His Graces are your Graces. *Joh.* 1. 14. *Christ is full of grace and truth,* Why? *That out of his fulnesse we might all receive grace for grace,* that is, for every Grace that is in Jesus Christ, according to our proportion and capacity we shall receive from him.

Joh. 1. 14.

5. 5. His peace is your peace. *Joh.* 14. 27. *My peace,* sayes Christ, *I leave with you, my peace I give unto you,* the peace that we enjoy is from Christ.

Joh.14.27.

6. 6. Lastly, Christs sufferings are your sufferings, God looks upon his sufferings for you, as if you in your own persons had done and suffered what he did, the just hath suffered for the unjust to bring you to God; the sufferings of Christ do as effectually bring you to God, as if you in your own persons had suffered upon the crosse as he did, nay it doth it a great deal

more

more, for our ſufferings could not have done it. Thus having an intereſt in Chriſt, all that Chriſt hath is yours.

3. Take this for your comfort, that all that you have is Chriſts; I ſhall ſum up all that I have to ſay, concerning this, under theſe three comprehenſive particulars: III.

1. Your ſinnes are Chriſts to pardon them, and ſatisfie Gods juſtice for them.

2. Your ſufferings are Chriſts to ſanctifie them; And

3. Your bodies and ſoules are Chriſts to ſave them.

1. You that have an intereſt in Chriſt, your ſins are his to pardon them, *Eſay* 53. 6. *The Lord hath laid on him the Iniquity of us all, the chaſtiſements of our peace were laid upon him, and by his ſtripes we are healed*, hee bore our ſins in his own body on the tree, and to this purpoſe the Apoſtle hath an expreſſion in 2 *Cor.* 5. 21. *He was made ſin for us, that we might be the righteouſneſſe of God in him*; Chriſt was no ſinner, but hee was made a ſinner for us, he bore our ſins upon him, our ſinnes are Chriſts to pardon them. 1. Eſa. 53. 6. 2 Cor. 5. 21.

2. Our ſufferings are Chriſts ſufferings to ſanctifie them unto us. *Act.* 9. Chriſt ſays to *Saul*; *Saul, Saul, why perſecuteſt thou me?* hee lookes upon the injuries and wrongs, that are done to his people, as if they were done to him. 2. Act. 9. 4.

3. Your

3. 3. Your bodies and ſoules are Chriſts to ſave them; our members are Members of Chriſts body, as in 1 *Cor.* 6. 15. ſays the Apoſtle, *ſhall I take the Members of Chriſt, and make them Members of an harlot? God forbid.* thy bodie is Chriſts, and thy ſoule is Chriſts, the Apoſtle hath it in ſo many expreſſe tearms, in 1 *Cor.* 6. 19, 20. *What know you not* (ſays the Apoſtle) *that your bodies are the Temples of the Holy Ghoſt, which is in you, which you have of God, and you are not your own; for you are bought with a price, therefore glorifie God in your bodies and ſouls which are his.* Thus you ſee what a large field of mercie al you that have an intereſt in Chriſt, have here to walk in, you have all things, though you have nothing, all things *equivalently*, all things *conditionally*, all things *finally*, and all things *inheritively*: all the Miniſters of Chriſt are yours, the whole world is yours, life and death is yours, things preſent are yours, whether preſent afflictions, or preſent mercies, things to come are yours, whether afflictions, or temptations, or trouble, or want, or any things; and mercie to come is yours, as life and Salvation, Heaven and Happineſſe, all is yours; all that Chriſt hath is yours, Chriſts Father is your Father, his Spirit is your Spirit, his righteouſneſſe is your righteouſneſſe, his graces are your graces, his peace is your peace, and his ſufferings

1 Cor. 6. 19, 20.

are

are your ſufferings; and all that you have is Chriſt, your ſins are Chriſts to pardon them, and your ſufferings Chriſts to ſanctifie them, and your ſoules and bodies Chriſts to ſave them: I might here adde one head more, that all your duties and ſervices are Chriſts too, he perfumes them with the ſweet odour of his merits, and ſo preſents them, and makes them acceptable to God, hence it is that you read in the *Revelation*, that Chriſt addes his *incenſe* to the *prayers of all his Saints*; and this is a very great conſolation.

4. All you that have an intereſt in Chriſt, take this for your comfort, that the having of Chriſt is that which will ſweeten all the croſſes and afflictions, and adverſe conditions that you meet withall here in this world; the having of Chriſt will ſweeten every trouble, as I told you before; what the tree was to the waters of *Marah*, that Chriſt will be to every ſad and dejected ſoul in every troubleſome condition, the waters of *Marah* were ſo exceeding bitter none could drink of them, but when the tree was caſt into the waters then they became ſweet: Why ſo it may be thy condition here in this world is as the waters of *Marah*, full of bitterneſs and ſorrow, and trouble and affliction, but now doe but caſt this tree of life, the Lord Jeſus, into theſe waters, and then his

IV.

Ex. 15. 25.

this will convert them from waters of *Marah*, bitter and troublesome, to be rivers of joy and streams of comfort. Christ will be to thy soul as the honie in the Lions bellie was to *Samson*, *it became good for food to feed upon*; it may be afflictions and troubles may come in upon thee like a roaring Lion, but Christ is as the hony in this Lion, that sweetens all thy sorrows and makes them advantagious and comfortable for thee. I might apply to this purpose what an Author observes concerning the water of the Sea, it is very salt in its self, but when it comes to run through the bowels of the earth, it then loseth its saltnesse and becomes pleasant; why so though thy condition here in the world be full of sharp and sore afflictions, yet when these come to run through Christ, he sweetens them all unto thee. Great is your comfort in having an interest in Christ, for this is that which sweetens all the crosses and troubles you meet withall here in the world: and (Beloved) doe but seriously consider of it, and let mee a little reason the case with you, What though thou mayst feed upon the bread of sorrow, yet how canst thou be uncomfortable, when withall thou feedest upon the bread of life the Lord Jesus Christ? What though thou mayest drink the water of affliction and wine of astonishment, yet how canst

Iudg. 14.

canſt thou be uncomfortable, ſo long as thou doſt drink drops of Chriſts bloud? What though you have not a houſe to put your head in, yet let this be your comfort, that you have a houſe preſerved for you, a building not made with hands, eternall in the heavens: What though you have nothing but a ſtone for your pillow to lay your head upon, when every night you lay your head in the boſome of Jeſus Chriſt? Thus much concerning the fourth conſolation.

5. All you that have a reall and well-grounded intereſt in Chriſt, herein lies your comfort, that in and through Chriſt, you may look upon God (that in himſelfe is cloathed with dread and terribleneſſe) with a great deal of joy and comfort. Chriſt makes all the attributes of God to be delightfull and comfortable to thee, that though God be a conſuming fire to burn up thy ſoul like ſtubble out of Chriſt, yet in Chriſt you may look upon God as fire, but yet ſo as that Chriſt interpoſeth between you and it; Chriſt is as a skreen between the fire of Gods wrath and you; thou art to look upon God, not as an enemy that ſets himſelfe againſt thee, but as a friend reconciled to thee; not as an angry Judg that is deſirous to condemne thee, but as a mercifull Father that is willing to pardon V.

don thee, you are not to looke upon God cloathed with dread and terrour, but with mercy and compassion; that God that will frown upon thee out of *Christ*, yet bring but a *Christ* in thy armes, and present him to God the Father, and then hee will turn away his anger from thee, and behold thee with a smiling countenance, thou being in *Christ* and *Christ* in thee, and God being well pleased with his Sonne, must needs bee well pleased with thee too; great is your benefit by having an interest in Christ; I may say in this case what *Elisha* the Prophet said to King *Jeroboam*, 2 *King.* 3. 14. *Verily*, sayes hee, *were it not that I regard the person of Jehosaphat King of Judah, I would not looke toward thee nor see thee*; just so does God say to us, were it not for my Sonne *Jesus Christ*, you should never see my face, nor have a good look from me.

2 King. 3. 14.

VI. 6. If thou hast a real interest in *Christ*, then this is another part of thy comfort, that God the Father doth as truly accept of thee in his Sonne, as if thou hadst in thine own person done and suffered what Christ did, this is a great benefit, God accepts of what *Christ* hath done for us, as if we had none it our selves, as in *Ephes.* 1. 6. *Hee hath made us accepted in the beloved*, that is, in *Christ*.

Ephes. 1. 6.

God

God lookes upon thee in *Chriſt*, and accepts of all thy duties and performances, as well as if thou hadſt prayed as well as ever *Chriſt* prayed, and done and ſuffered as much as ever Chriſt did.

VII. 7. Art thou now in Chriſt? well take this for thy comfort, thou maiſt be confidently aſſured, that thou ſhalt bee one day with Chriſt. This is the laſt conſolation, and I ſhall give you a pregnant text to prove it, though it be not ſo well underſtood in the common reading of it as it ſhould bee, *Rom.* 8. 10. (ſayes the Apoſtle) *if Chriſt be in you, the body is dead becauſe of ſinne, but the Spirit is life becauſe of righteouſneſſe.* What is the meaning of this, *the body is dead becauſe of ſinne*? the meaning is not, that the body does mortifie ſin, but the body is dead becauſe of ſin, that is, ſin ſhall bring your bodies to the grave, but your *ſpirits ſhall live becauſe of righteouſneſſe*, (that is) the righteouſneſſe of Jeſus Chriſt; through the righteouſneſſe of Chriſt your ſouls ſhall live for ever in glory with Chriſt, though your bodies die, and ſin bring them to the grave, yet the killing of your bodies ſhall but make way for the living of your ſpirits; being in Chriſt here, you ſhall for ever live with Chriſt in glory hereafter, the death of your bodies ſhall but give you an entrance into Glory, and therefore why ſhould death

Rom. 8. 10

be

be grievous to those that are in *Christ Jesus*; for death is but as it were the marriage day wherein *Christ* and their soules shall bee united together; if *Christ* bee in you, your bodies shall die because of sin, but your spirits shall live because of righteousnesse: You have another pertinent
Ioh. 17. 23, 24. place to prove this in *Joh.* 17. 23, 24. sayes *Christ* there, *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me; and Father I will, that they also whom thou hast given me be with me where I am, that they may behold my Glory which thou hast given me.* Some conceive that this prayer of *Christ* was made onely for the Apostles, that they might be where *Christ* was in heaven, but
Vers. 20. if you marke the precedent words, you shall find that it was for all Beleevers, for saies *Christ* himself, *neither pray I for these alone, but for all those that shall beleeve in my Name to the end of the world.* Great is your comfort in having an interest in *Christ* here, you shall one day reign with him for ever in Glory.

Thus I have done with these seven consolations to those that have a real and well grounded interest in *Christ*, I have onely
Use. now a word or two, by way of Use to apply and set home what I have said concerning this particular. Here you see

what

what unſpeakable comforts redound to you that have an intereſt in *Chriſt*, you have all things though you have nothing, *Chriſt* is yours, and all that *Chriſt* hath is yours, and all that you have is *Chriſts*, *Chriſt* ſweetens all afflictions and croſſes to you, and the having of *Chriſt* repreſents God the Father to you, not with terrour and dread, but with goodneſſe, and meekneſſe, and loving-kindneſſe, and mercy, and long-ſuffering, and through *Chriſt* God doth as freely accept of you, and of what you doe, as if it were done as well as ever *Chriſt* did it, and being in *Chriſt* here, you ſhall for ever live with *Chriſt* in glory hereafter: Oh how ſhould all theſe mercies and priviledges, ſtir up all thoſe that have yet no part in *Chriſt*, never to give reſt to their eyes, nor ſlumber to their eyelids till they have gotten an intereſt in him!

SERMON, VI.

EPHES. 2. 12.

That at that time ye were without Christ,——

LEst any of you that hear mee this day should lie under a spirit of delusion and think that all that I have said touching the happinesse of those that have an interest in Christ belongs to them when it doth not; I shall therefore spend this houre in shewing you some characters whereby you may know whether you have a real interest in Christ or no: this is the needfullest point that ever in my life I prest upon you, and the Lord give you grace to lay these characters close to your own hearts, and by them seriously to examine your own souls whether you have a reall interest in Christ or no: but before I give you these characters, give me leave by the way to premise these three or four Cautions

ons or cautelary concluſions, which will the better make way to the handling the point in hand.

1. Take this caution, that men may be ſtrongly conceited and opinionated, that they have an intereſt in Chriſt when they have not: I ſhall give you a plain text for this in 2 *Cor.* 10.7. *Doe you look on things after the outward appearance?* (ſayes the Apoſtle) *if any man truſt to himſelfe, that hee is Chriſts, let him of himſelf think this again, that as he is Chriſts, even ſo are we Chriſts*: This is a very notable place; there were ſome among the *Corinthians* that were ſtrongly conceited they did belong to Chriſt, when they did not; and had an ill opinion of the Apoſtles, and thought they did not belong to Chriſt; and to ſuch as theſe the Apoſtle *Paul* here ſpeaks: men may be ſtrongly conceited they have an intereſt in Chriſt, when there is no ſuch matter, as it was with the Church of *Laodicea*, in *Rev.* 3.17. *Thou ſayeſt I am rich and increaſed in goods, and have need of nothing: and knoweſt not that thou art wretched, and miſerable, and poor, and blinde, and naked.* Caution 1. 2 Cor. 10. 7. Rev. 3. 17.

2. Another cautelary concluſion I would have you take notice of, is this; that in laying down the characters of a man that hath an intereſt in Chriſt, I do not ſo preſſe them, as that unleſſe you have them all in you, you cannot have an

intereſt in Chriſt, for if you have but one of them in you, in truth and ſincerity, it is an evidence that you have an intereſt in Chriſt: I give you this caution for fear of caſting down any poor dejected ſoul; if you have but one link of this golden chain, you have as ſure hold, as if you had all of it.

3. 3. In laying down theſe characters of one that hath an intereſt in Chriſt, I lay them down onely in the affirmative, not in the negative, that is, all thoſe that have theſe characters in them, may be confidently aſſured, that they have an intereſt in Chriſt: but I do not ſay, that thoſe that have not theſe characters in them, have not an intereſt Chriſt, for ſhould I ſay ſo, I ſhould caſt down many a humble and dejected ſoul: I do not ſay, that if you have not theſe characters in you, you have no intereſt in Chriſt; but this I ſay, that you may confidently and indubitatively know and be aſſured, that you have an intereſt in Chriſt, if you finde theſe things in you.

4. 4. Laſtly, take in this caution likewiſe, that in giving you theſe Characters, I ſhall not preſſe them ſo, as if the having of all theſe in exerciſe and feeling, and in your own apprehenſions, can only evidence your having an intereſt in Chriſt, but if you have them in habit, and in truth, though

though not in exercise and practise, it is sufficient to evidence your interest in Christ. For a poor soul may have many graces of Gods Spirit in truth in him, though he doth not feel, and exercise, and apprehend them in himself, as I told you it was with *Mary Magdalen*; she talked to Christ face to face, and sayes she, *they have taken away my Lord, and I know not where they have laid him.* And thus I have done with the cautions, or cautelary conclusions, wherein I have only made way for my better proceeding, in giving you the severall Characters of a man that hath a reall interest in Christ, and I wish to God they may be all engraven upon every one of your hearts, that you may be unquestionably assured in your own souls, of your interest in him; I shall reduce all I have to say concerning this particular under these 12. heads. Joh. 12.

Twe've Characters of a mans interest in Christ.

1. That man that hath an interest in Christ, he is cast out of himself; that is, he is cast out of all conceit of his own self-sufficiency and righteousness, good works or merits: no man is in Christ, but he is out of himself; this character the Apostle gives you in *Phil.* 3. 8,9. *Yea doubtlesse,* (saith he) *I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung, that I may* Phil. 3. 8. 9.

1.

win Christ, and be found in him, not having on my own righteousnesse: Here *Paul* having won Christ, would not be found, having on his own righteousnesse; the Apostle doth not mean his own righteousnesse in point of being, but in point of dependence, not having on his own righteousnesse to be justified by it; in that regard he would not be found having it on.

1 Cor. 4. 4. So in 1 *Cor.* 4. 4. sayes the Apostle there, *I know nothing by my self*, now one would think this man were a very holy and exact man; for sayes he, *I know nothing by my self*, that is, I know no sin upon my soul, that I perform wittingly or willingly: but mark the next words, yet sayes he, *am I not hereby justified*; he was quite out of conceit of all the good works that ever he did: every man that is in Christ, he is out of himself; he sees his own insufficiency, and Christs all-sufficiency; he sees his emptinesse of grace, and Christs fulnesse of grace; he sees himself to be nothing,

Luk. 16. 15. and Christ to be all in all. *Luk.* 16. 15. sayes Christ there to the Pharisees, *Ye are they which justifie your selves before men, but God knoweth your hearts*; as if hee should have said, you think well of your selves and of your graces, but God knoweth your hearts, that you are not such as you seem to be; and therefore (Beloved) consider seriously of it, if God hath wrought

wrought this grace in your hearts, that you are caſt out of your ſelves to ſee your own emptineſſe, and vileneſſe, and inſufficiency and want of Chriſt, if there be this work of grace wrought in you, then you may know you have a reall part and portion in Jeſus Chriſt.

2. Another diſtinguiſhing character of a man in Chriſt is this, that he makes conſcience of keeping every known command of Chriſt. This you have in 1 *Joh.* 2.5. *Whoſo keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him*: hereby we know that we are in Chriſt, if we keep every known command of Chriſt, and therefore you that can appeal to heaven, that there is no one known command of Chriſt, but bears sway in your heart, and carries an authority over your conſcience, that you can ſubject your ſelves to it, although you have many weakneſſes and failings, yet this is an undoubted character that you are in Chriſt: as in 1 *Joh.* 3. 22. *If that therefore* (ſayes the Apoſtle) *that you have heard from the beginning, ſhall remain in the you, you alſo ſhall continue in the Son and in Father.* You that keep every known command of Chriſt, have an intereſt in him, and he in you; and therefore (beloved) all you that doe make conſcience of keeping the known and revealed wil of God,

Character 2.

1 Joh. 2. 5.

that there is no known sin but you labour to avoid, and no known grace but you labour to exercise, and no known duty, but you labour to perform; if it be thus with you, you may comfort your selves in this, that you have a realt interest in Christ.

Character 3. 3. Another character or discovery is this, he that hath an interest in Christ, he hath a power derived from Christ, enabling him to mortifie his inward and bosome lusts: as in *Gal.* 5. 24. *They that are Christs have crucified the flesh with the affections and lusts*; when Christ came in the flesh amongst us we crucified him, but if ever Christ come in thy heart, he will crucifie thee; the crucifying of the flesh with the affections and lusts that the Apostle here speaks of, is not the killing and totall extirpation of sin, but the giving a deadly blow to sin, that sin shall never reign in us, nor have dominion over us any more; if you be in Christ, sin will be like those beasts spoken of in *Daniel*, *their dominion was taken away, but their lives were preserved for a little season*; so the dominion of sin wil be taken away, that sin shal not reign in you, yet the life and being of sin will remain in you for a little season; but still as the *house of Saul* grew weaker and weaker, when the *house of David* grew stronger and stronger, so if Christ dwell in thy heart, sin in thy soul will every day

2 Sam. 3. 1.

grow

grow weaker and weaker, and grace in thy heart will grow ſtronger and ſtronger: and therefore Beloved, all you whoſe hearts can bear you witneſſe, that you have had the power of mortifying grace upon your ſouls, that you can bridle your beloved luſts, and ſubdue your boſom ſins, & curb the pride of your hearts; you may then lay an undoubted claim to Jeſus Chriſt.

4. That man that hath an intereſt in Chriſt, doth keep a ſtrict watch over his own heart, that he will not wittingly or willingly give way to the leaſt ſin to the diſhonour of God; a man in Chriſt keeps a watchfull eye over himſelf, that he doth not give way to the leaſt ſin to the diſhonour of Jeſus Chriſt. *We know that whoſoever is born of God ſinneth not, but he that is begotten of God keepeth himſelf, and that wicked one toucheth him not*; He that is begotten of God keepeth himſelf, he doth not keep himſelf from all ſin, but he doth as much as in him lies reſiſt every ſin, and temptation; he keepeth himſelf from every known ſin: ſo in 1 *Joh.* 3.6. *Whoſoever abideth in God ſinneth not*: this is not ſpoken abſolutely, but *comparatively*, he ſinneth not in compariſon of thoſe great ſins that wicked men do commit, for they are ſlaves to their luſts: and ſecondly he ſinneth not, that is *deliberately*, neither with a *delightfull complacency*, nor with

Character 4.

1 Ioh. 5. 18, 19, 20.

1 Ioh. 3.6

with a *totall obduracy*, nor in a way of *final impenitency*: in theſe regards a man in Chriſt ſinneth not. And now beloved, you whoſe hearts and conſciences can bear you witneſſe that you doe keep a ſtrict watch over your own ſouls, and that you have a care of committing the leaſt ſin againſt God, whereby you might diſhonor him; if it be thus with you, you have an infallible evidence of your intereſt in Chriſt: that man that keeps ſin out of his heart, may be confidently aſſured, he hath Chriſt in his heart.

Character 5.

5. Another character or diſcovery is this, that man that hath an intereſt in Chriſt Jeſus, Chriſt hath wrought in him a reall change, both in his life and nature; if thou art in Chriſt, he will be in thee, to work an effectuall and ſaving change in thee, both in thy heart and life: as in

2 Cor. 5. 17.

2 *Cor.* 5. 17. ſayes the Apoſtle, *If any man be in Chriſt, he is a new creature, old things are paſt away, and all things are become new*; why now (beloved) take this text and lay it cloſe to your hearts; hath God made you new creatures, and wrought a ſaving change in your heart? can you evidence it to your own ſouls, that ever ſince you were firſt born, you were new born? if it be ſo, you may lay a confident claim to Jeſus Chriſt; if any man be in Chriſt, he is a new creature.

6. Another

6. Another char. this is, that man that hath an intereſt in Chriſt, doth grow up in Chriſt to be fruitfull in every good work; hence it is that you often read in the ſcripture, of growing up in *Chriſt*, & increaſing in Chriſt with the increaſe of God. Jeſus Chriſt is the root of *Jeſſe*, in whom whoſoever is rooted and ingraffed, he will bring forth fruit unto God: whoſoever is ingraffed into Chriſt, he will bring forth the fruits of righteouſneſſe to the praiſe and glory of God. *Joh.* 15. 5. *I am the vine* (ſaies Chriſt) *and you are the branches, he that abideth in me and I in him, the ſame bringeth forth much fruit; for without me you can do nothing*: why now beloved, you that make it out to your own ſouls, that you do grow in grace, and knowledge, and underſtanding, and in the duties of ſanctification, humiliation, and mortification, this is a ſure argument that you are planted into that root of *Jeſſe*, that makes you to bring forth fruit unto God. Character 6. Joh. 15. 5.

7. That man that hath an intereſt in Chriſt, he is moſt humble, and vile in his own eyes. Of all the men in the world, there is no man ſo debaſed in his own eſteem, as he that hath an intereſt in Chriſt; mark *Pauls* deſcription of a man in Chriſt, 2 *Cor.* 12. 2. *I knew a man in Chriſt* (ſaies he) *above* 14. *years ago, whether in the body, or out of the body, I cannot tell, God knoweth,* Character 7.

knoweth, such a man caught up into Paradise, and heard unspeakable things, which is not lawfull for a man to utter, of such a one will I glory, yet of my self I will not glory, but in my infirmities. Here *Paul* speaking of himself, would not boast of what good either he had or did, or of what glory he beheld, lest men should think of him above that which is meet; this is the badge of a man in Christ, he is most humble in his own eyes. As those vessels that are fullest, sound the least, whereas those that are empty, make the greatest noise; why so, those Christians that are full of grace, & have Christ dwelling in them, walk the humblest, and make the least noise; when those that are out of Christ, and empty of all grace and goodnesse, keep the greatest boasting of all; As the shallow rivers make the greatest noise, in running over the peble-stones, when the deeper streams glide away silently; so shallow brains, that know very little or nothing as they ought to know, make the greatest shew, of what they seem to have, when others that know more and are deeper learned are silent. It is very remarkable, what one observes concerning the Prophet *Ezekiel*, a very holy man, and much conversant with visions, and revelations, yet this man that was full of so many admirable parts, and gifts, and graces, the holy Ghost,

Ghost doth no lesse then 93. times in that Prophesie, call by the name of the *Son of man*, which was (saith he) to keep him humble, and abate pride in his heart, and to shew that where there is most of Christ and grace in the heart, that man should be most humble and vile in his own eyes.

8. Another discovery of a man in Christ, is this, he will take care and make conscience of walking worthy of his interest in Christ; the Apostle gives a caution for this in *Col.* 2.6. *As you have therefore received Christ Jesus the Lord, so walk you in him, rooted and built up in him*, that is, according to those beginnings you have made, and those Gospel-discoveries, God hath given you, and that entertainment you have already given to Christ Jesus the Lord, so now it becomes you to make a suitable progresse, as truly, and really, and purely, as you have received him; so let it be your every dayes work to be making progresse in him, and to walk worthy of him, so in the 1. Epistle of *Joh.* *He that saith he abideth in him, ought himself so also to walk, even as he walked*: Hence it is that you finde in Scripture, that *being in Christ*, and *living a godly life*, are both joined together; as 2 *Tim.* 3.12. *All that will live godly in Christ Jesus*: that man whose person is in Christ, will labour that

Character 8.

1 Ioh. 2.6.

that his wayes may be in Christ too; many a one would gladly have his person in Christ, though his life be not in Christ, but those whose persons and wayes are both in Christ, they may lay a comfortable claim to him; the difference between a man that hath an interest in Christ, and one that hath none, I shall demonstrate to you by this familiar example: you know, a man that by experience knows what it is to make clean a room, he will be carefull that he does not upon every slight occasion, dirt it again, because he knowes, what a deal of pains and labour is taking in cleansing of it; but now a dog or a spaniell he comes in and never cares for dirting of it, because he does not know what it is to make it clean; why so a godly man, he will be carefull of walking worthy of his interest in Christ, because he knowes how much it cost him, how many tears, and sighs, and groans, and prayers, before he got an interest in Christ, and an assurance of his love; but now a wicked man, he makes no conscience of sinning against Christ, and displeasing of him, because he never knew what it was to get an interest in him. In *Gal.* 3.21. sayes the Apostle there, *as many as have Christ, they have put on Christ*; and a very learned interpreter hath an exceeding good note upon this text; he sayes that

that this ſpeech of the Apoſtle here, is ſpoken in an alluſion to an ancient cuſtome among the heathens, that when they came to the profeſſion of the Faith, they were wont alwayes between Eaſter and Whitſuntide to put off their old garments, and put on *white rayments*; the end of it was to typifie and note, that when once they were in Chriſt, they muſt leave off their old courſes and converſations, and now labour to walk after a more holy, and blameleſſe, and innocent life, in their carriages towards God: thus (beloved) if you have an intereſt in Chriſt, you have put on Chriſt, walking worthy of him, in a holy, pure, ſpotleſſe, and unblameable life and converſation.

9. A man that hath an intereſt in Chriſt, doth ſo prize him, that he would not be without him for all the world; there is no man that is in Chriſt, but looks upon him as the moſt amiableſt, and deſireableſt good in the world, he knowes the worth of Chriſt, and counts him as an invaluable treaſure. In 1 Pet. 2. 7. the Apoſtle after he had told them, of their being *built upon Chriſt, as lively ſtones upon the foundation*; he concludes, *to you therefore which beleeve Chriſt is precious*; intimating, that whoſoever is founded and bottomed upon Chriſt, Chriſt is very precious to that ſoul; and therefore you (beloved) that

that have a ſure teſtimony in your own conſciences, that you doe ſet a high price and value, and eſteem upon Chriſt, above all things in the world, and that you count all other things as *droſſe and dung*, in compariſon of an intereſt in *Chriſt*, this is a very good and undoubted evidence that you have an intereſt in him. It was an excellent ſpeech of one concerning his intereſt in Chriſt; ſayes he, if all the ſtones in my houſe were Diamonds, and all the duſt in my houſe ſhavings of gold, and every peble ſtone, an orient pearl, yet would I not prize nor value theſe in compariſon of my intereſt in Chriſt.

Character 10. 1 Ioh. 4. 13.

10. He that hath an intereſt in Chriſt, hath the ſpirit of Chriſt dwelling in his ſoul, as in 1 *Joh.* 4. 13. *Hereby wee know that we dwell in him, and he in us, becauſe he hath given us of his Spirit*, he conveyes his Spirit through the golden conduit-pipes of his ordinances, into thy heart; this is a ſure evidence to thee of thy intereſt in Chriſt, if thou haſt the Spirit of Chriſt dwelling in thee, in this threefold operation of it: 1. If thou haſt the *inlightning* work of the Spirit to inlighten thy mind to know Chriſt: 2. If you have the *inclining* work of the Spirit to incline thy heart to love Chriſt: and 3. If you have the *enforcing* operation of the Spirit to

empower

empower your wils to obey Chriſt, if you enjoy the ſpirit of God in theſe 3 operations of it, then you may certainly know, that you have an intereſt in Chriſt.

11. He that hath an intereſt in Chriſt, labours by all poſſible means to bring others to the knowledge of Chriſt: *Paul* before he was in Chriſt, did labour to drive men from Chriſt, but afterwards, when he was converted, then he did labour to draw men to Chriſt more abundantly then all the reſt of the Apoſtles; Oh (beloved) you that can compaſſionate poor ſouls in their naturall condition; and can heartily wiſh all men to be in Chriſt, as well as your ſelves; you that can bemoan the Chriſtleſſe condition of your friends and neighbours, this is a very evident diſcovery of your intereſt in Chriſt. Character 11.

Thus I have done with theſe ſeverall characters of a man that is in Chriſt; if thou art caſt out of thy ſelf, and out of an opinion of thy own goodneſſe and righteouſneſſe; if thou makeſt conſcience of keeping every known command of Chriſt, and haſt a power derived from Chriſt enabling thee to mortifie thy boſome and inward luſts; if you have a care to avoid every ſin whereby you might diſhonour Chriſt; if there be a

reall change wrought in you both in heart and life, from nature to grace; if you grow up in Christ to be fruitfull in every good work, and are humble and base, and vile in your own eyes; if you labour to walk worthy of your interest in Christ, prizing him, and valuing him above all the desirable things in the world; if the spirit of Christ dwels in you, inlightning your mindes to know him, inclining your hearts to love him, and empowering your wils to obey him: and lastly, if you have in you ardent desires, and earnest endeavours to win others to Christ, as well as your selves; if you can finde any one of these in truth and sincerity in your hearts, it will be a very good evidence to you of your interest in Christ.

I have only a word or two more, to those that upon examination doe really finde themselves to be in a condition without Jesus Christ; let me leave with you these two or three discoveries of your sad condition, to quicken you the more earnestly in your pursuits after him.

1. 1. Are you without Christ? why then you are without satisfaction, and contentation in all the things you enjoy here in this World: What *Solomon* sayes is verified in you, that *your eye shall not be satisfied with seeing, nor your ear with hearing*, nothing without Jesus Christ, can give satis-

Eccles. 1. 8.

ſatisfaction to the demands of an immortall ſoul, the world being round, and your hearts triangular, and you know 'tis impoſſible that a round thing ſhould fill that which is three ſquare: ſo neither is it poſſible that the world or any thing in it ſhould ſatisfie the deſires of your hearts.

2. As you can have no ſatisfaction in the world, ſo neither can you have any acceptation with God, God will ſay to you as *Joſeph* did to his brethren, *if you bring not up you brother* Benjamin *with you, look me not in the face*: ſo will God ſay to you, if you bring not Jeſus Chriſt, your elder brother with you, doe not look mee in the face; here is the miſery of a Chriſtleſſe man, he can have no acceptation with God. 2. Gen. 43. 3.

3. Without an intereſt in Chriſt, you can have no ſalvation by Chriſt; he procures ſalvation for all that are in him, and for no other; *Joh.* 17. 12. *Thoſe that thou haſt given me, I have kept and none of them is loſt*: if you are without Chriſt, your condition is like thoſe that were in the old world before the floud; all that were in the Arke were ſaved and preſerved, but all that were out of the Arke were drowned; ſo Jeſus Chriſt is the Arke whereinto every ſoul that can procure admittance ſhall bee ſaved, but all 3. Joh. 17. 12.

that are not in Christ, shall be drowned in a river of brimstone, which the breath of the Lord shall kindle, you shall be condemned and destroyed for ever, if you are without Christ, you are without satisfaction from the creature, without acceptation with God, and without salvation by Christ.

And thus in these six Sermons I have shewed you the happinesse of a man in Christ; and the Characters of a man in Christ; and the misery of a man without Christ; and so I have done with this first part of mans misery by nature, and of the first branch of the Text, *That at that time you were without Christ.*

SER-

SERMON, VII.

EPHES. 2. 12.

——Being aliens from the Common-wealth of Israel——

HAving finished the first, I am now to proceed to the second part of *Mans* misery, in these words, *Being Aliens from the Common-wealth of Israel*, but before I fal upon this second branch of the Text, I shall speak something to you, concerning the order of the words, why their *being without Christ*, is put in the first place: I answer, it is put in the first place to shew that as the having of Christ is the foundation, and inlet of all happinesse and blessednesse; so the want of an interest in Christ is the Spring and Fountaine from whence all the miseries and calamities that are incident to the children of men doe flow, and therefore this deservedly is put in the first place, for if you are *without Christ*, you must needs be *Aliens from the* II.

commonwealth of Israel, and *strangers to the Covenant of Promise*, *without hope*, and *without God in the World*.

But then again why is their being *aliens to the commonwealth of Israel* put in the second place? *Answ.* Because he that is without *Christ* the head, must needs be without the *church* the body, for by the *commonwealth of Israel*, is meant the whole body of the Church, they were *aliens from the commonwealth of Israel*, that is, this was the misery of the *Ephesians*, while they were in a state of Gentilism, not converted to the Faith of Christ, by the Gospell, they had no interest in the benefits and priviledges that the people of God enjoyed that were in the Church of *Israel*, they had none of those spirituall and special priviledges and blessings, which God did bestow upon all those that were in Covenant with him, they were *aliens to the commonwealth of Israel*, that is, they were aliens to the Ordinances of God, that were then in use in the Jewish Church, they were without all the Ordinances of Jesus Christ. All the priviledges of the people of God, did the *Gentiles* want, before they were in Christ. Here then you see the complete misery of those that were in a state of Gentilism, they were *aliens to the commonwealth of Israel*, and strangers to the Divine Worship of God, which he did institute and appoint in his

Church

Church, and to all the priviledges and prerogatives which the people of God doe enjoy,

In the words there are two parts observable: 1. A description of the Church of God, and that by this term the *Commonwealth*, the Church of God is called *the Commonwealth of Israel.* 1.

2. Here is laid down the alienation of the *Ephesians*, before conversion, from this Church, from this Commonwealth. 2.

Now (Beloved) from hence I shall only note to you, these two observations, which I intend to finish this Sermon.

Doctr. 1. *That the Church of God is a spirituall commonwealth.*

Doctr. 2. *That it is a great part of a mans misery to be a stranger to the true Church of God.*

For the first Doctr. that the Church of God is a spirituall commonwealth: in the handling of this, I shall doe these two things: 1. I shall shew wherein the Church may be compared to a commonwealth, and 2. I shall shew you wherein they differ. Doct. 1.

1. The Church may be compared to a commonwealth, in these four particulars: 1.

1. In a commonwealth there are people of different degrees, ranks, callings, and qualities, all are not Princes, nor are all Rulers, all are not Merchants, nor are all rich, there are men of all degrees, cal- 1.

lings and qualities, ſome are rich, ſome poore, ſome high, ſome low, ſome maſters, ſome ſervants, and the like; now in this regard, the Church may be compared to a Commonwealth, for in the Church of God ſome are high, ſome low, ſome rich, ſome poore, ſome men grown up to a full ſtature in Chriſt, others are but new beginners and babes in Chriſt, ſome men are rich in gifts, when others are but poore and mean; ſome are ſtrong in grace, like the Oak, when others are but like a broken reed. As in a Commonwealth, ſo in the Church of God, there are men of ſeverall ranks, degrees, callings, qualities, and conditions, as in 1 *Cor.* 12.8,9,10. *All men have not the ſame manner of gifts, for to one is given the word of wiſdome, to another the word of knowledge, to another Faith, to another the gifts of healing, to another the works of miracles, to another propheſie, to another diſcerning of ſpirits, and to another the interpretation of tongues, but all theſe worketh that one and the ſame ſpirit, dividing to every man ſeverally as he will:* as it is in the naturall body, ſo it is in the ſpirituall body, that body would be a monſtrous body, if the thumb were as big as the arm, and the arm as big as the body, and every part as big as the whole; juſt ſo it is in the Church, it is the beauty of it, to have a variety of condition.

1 Cor. 12. 8,9,10.

2. 2. As in a Commonwealth though there

there be multitudes of people, yet they are all governed by one & the ſame Laws, and are all ſubjects to one and the ſame Rulers: ſo it is in the Church of God, though there be many people in it, yet they are all ſubject to the ſame Laws, and are all to walk by the ſame rule; and in this regard it may be compared to a Commonwealth, for there is but one rule, the word of God, that ſwayes the whole Church.

3. In a Commonwealth it is accounted high Treaſon to ſubvert or overthrow any Law by which that Commonwealth is governed; for if it were not ſo, the Laws of a Commonwealth would be of no force, if any man might break them: add to them or take from them at his pleaſure, and therefore a Commonwealth does count the breaking and violation of their Laws to be the greateſt injury and diſhonour, that can be done to them: and ſo it is in the Church, the word of God is very ſevere in this regard, that if any man ſhall adde or diminiſh any jot or tittle to or from the Word, God will blot his name out of the Book of life. Revel. 22. 18, 19.

3.

4. They may be compared one to another in this regard, for as one Commonwealth differeth from another, they have not both the ſame Rulers, nor the ſame Lawes, nor the ſame cuſtomes, nor Charters, but differ in every thing almoſt: ſo the

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the Church of God is distinguished from all other parts, and people of the World, Commonwealths are different one from another in four things. 1. in Lawes; 2. in habit; 3. in language; 4. in Government; and so is the Church of God.

1. 1. It is different from others in its Lawes; Law that rules in a Commonwealth, but onely the Word of God rules in the Church.

2. 2. As Commonwealths differ from one another in their language, so the Church of God has a language different from al the World, the Church of God speaks the pure language of *Canaan*, but all the World besides speaks a broken and corrupt language.

3. 3. As Commonwealths differ one from another in regard of habits, so in this regard does the Church of God differ from all the World, the Church of God hath put on the new man, when all the World have on their old ragges still, the Church hath put on the long robes of Christs righteousnesse which cover all her nakednesse, which all the World are without.

4. 4. The Church of God is different from all other in regard of their Government; all Kingdomes and Commonwealths have men to be their Governours, but the Church of God that hath Christ to be her Governour.

Thus

Thus I have ſhewed you wherein the Church and a commonwealth doe agree, now I come to ſhew you wherein they differ; as | II.

1. They are different in their Lawes; a commonwealth hath Laws, Acts, and Ordinances to govern them, but the Church hath onely the word of God to be their rule. | 1.

2. There is a difference in the extent of thoſe Laws; the Law of a commonwealth doth onely reach and extend to the outward man, that cannot rule the inward man, therefore we commonly ſay our thoughts are free, God onely can ſearch the heart and try the reins, but now the Law of the Church extends its ſelf, to the ſearching of the ſoul and ſpirit, every thought and imagination of the heart; as the Apoſtle ſayes, *the Law is ſpirituall, but I am carnall.* | 2. Rom. 7. 14

3. There is a difference in regard of the power and efficacy of theſe Laws; the Laws of a commonwealth doe onely reſtrain the outward man, if you do amiſs, but the Law of God in the Church, that cannot onely reſtrain in practiſe, but change the heart, and alter the affections, and make thee a new man. | 3.

4. They differ in this regard, a commonwealth may alter their Laws at pleaſure, if they ſee occaſion, if they find any law | 4.

law grievous or burdensome to the Kingdome, they may alter it, or take it away, and adde a new Law in the room of it, but this the Church of God cannot doe, the law that the Church hath now, it must have to the end of the world, God himself gave the Law to his Church, and he cannot give a prejudicial or burdensome law, whereas Rulers of Commonwealths, they are but men, and cannot look into the events of things; and therefore are ignorant whether this or that law may be good or no, and therefore doe change them at their pleasure when they see a necessity; but the rule of the Word of God is an unerring and an unalterable rule, which all must follow and practise to the end of the World.

5. 5. They differ in their censure, the censure of a Commonwealth may extend so far as to confiscation of goods, to banishment, imprisonment, or death, but the censure of the Church extends only to excommunication, or throwing the offender out of their society or fellowship, they can doe no more, and must doe no more, the Church of Christ can inflict no censure, but onely to excommunicate, and therefore their practise that doe imprison and censure and inflict punishment upon their people, is not warrantable but does contradict the rule of the Word; and those like-

likewiſe that doe cry out againſt Church Government, as tyrannicall, do very much miſtake, for the Church of God their cenſure is not corporeall but ſpirituall. But though the Church may not cenſure any man that is an offender, yet ſhe may complain to the Commonwealth, and they may reſtrain and quell them and keep them under, and inflict puniſhments upon them.

Thus then you ſee both wherein a Church and a Commonwealth doe agree, and wherein they differ, and if this be ſo that the Church of God is a ſpirituall Commonwealth, then give me leave to draw theſe three Inferences from hence.

1. I may infer from hence the neceſſity of Church Government in a Church; Did you ever ſee a Commonwealth ſtand and flouriſh without rule and Laws, and order? Order is the ſtaffe of a Commonwealth, if every man might doe what he liſt, and what is right in his own eyes, nothing but ruine and deſtruction would preſently follow, as in *Pſal.* 11. 3. *If the foundations be deſtroyed, what ſhall the righteous doe?* If the Laws and foundations of a Commonwealth be ſubverted and deſtroyed, there will be nothing but ruine. If the Church be a ſpirituall Commonwealth, then there is an abſolute neceſſity of a Government in it; & therefore thoſe that *Uſe* 1. Pſal. 11. 3.

that would either rob the Church of their Government, and would have none at all, or else would introduce a false Government upon the Church, and doe as much as in them lies to overthrow the Government of the Church, such as these are to be reproved. Government to a commonwealth is like a hedge to a garden, now suppose you had a very fair garden, and a great many curious flowers and fine slips in it, and one should come to you and tell you, Sir, I see many dainty flowers and slips in your garden, but I see none to grow upon your hedge, therefore pull it down, let it grow there no longer; you would say to such a man, no by no means, for though nothing grows upon the hedg, yet the hedge does preserve the flowers, that grow in the garden, and keep them from the violences of wild beasts: So though a Government in the Church does not make us holy, a man may goe to heaven without a Government, yet is it exceeding necessary to preserve the Church of God.

2. 2. I may infer from the Churches being a spirituall Commonwealth, the necessity of union in the Church. Commonwealths are preserved by union, you see what four years war have brought upon our kingdome, it hath almost destroyed the face of our commonwealth: Union

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are the ſinews and ligaments of a commonwealth, if men be diſunited, and diſjointed, that commonwealth cannot ſubſiſt, *A Kingdome divided againſt it ſelf cannot ſtand*, and the Church of God being a ſpirituall commonwealth, this argues the great neceſſity of unity in the Church, and the great danger of diviſion, the Church of God cannot be ſafe without union. I muſt tell you (to the griefe of our hearts be it ſpoken) there were never leſſe unity in the Church of God, ſince the very firſt plantation of it, by the Apoſtles in the Primitive times, then there is at this day, wherein every man almoſt is ſet one againſt another; truly I look upon it, as a very ſad Omen and prediction, that God is bringing in upon us the moſt diſmall perſecution that ever yet our eyes beheld. I have read in the book of Martyrs, that the coming in of the eighth perſecution, was occaſioned by the diviſion & falling out of Chriſtians one with another; I wiſh it may not be ſo with us (Beloved) it is ordinary amongſt a great many men to cry out & exclaim againſt the Miniſters of the Goſpel, as if they were the great incendiaries and cauſers of diviſions and diſſenſions amongſt you, but I would have you know that thoſe that preach againſt diviſion, are not dividers, but thoſe that make diviſions they are dividers, as the Mat. 12. 25

Apoſtle

Apoſtle ſayes, *Mark them that cauſe diviſions among you, and avoid them*, thoſe men that have cauſed diviſions, and brought in ſtrange opinions, and Sects, and ſchiſms into the land, they are the make-bates of the Nation; the *ſtaffe of Union* and the *ſtaffe of Beauty*, when one is broken, the other is broken. I have read a ſtory of a man that had fourſcore children, and lying upon his death bed, he cauſed his children to come before him, and deſired that a bundle of ſmall rods might be brought to him, his children began to wonder amongſt themſelves, what ſhould be his deſign and purpoſe in doing it, but when they had brought them, their Father commands every one of his ſons beginning from the youngeſt to the eldeſt, to take the bundle, and try which of them could break it, but none of them was found able to doe it: at laſt taking the bundle himſelf he unbound it, breaking the ſticks one by one, til he had broken them all, and now my children ſayes he, this I doe to teach you, that if you doe combine and keep cloſe together in unity like a bundle of ſticks, there is none will be able to break you, or doe you any harm, but if you divide and fall off one from another, you will ſoon be ruined, and broken in pieces: why, ſo now if the members of the Church of God would unite together

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and partake of publique Ordinances together, hear, pray, and performe holy duties together, and still remaine conjoined in one, wee need not feare the power or policy of any, to doe us any harm.

3. If the Church be a spirituall Commonwealth, then I may inferre further, the necessity of our labouring to improve the Churches interest in a Commonwealth. Nature will teach men to labour to preserve and advance the good and benefit of the Commonwealth, every man will contribute for the good of the Body Politique, and therefore let us labour to promote the good of the Body Ecclesiastique, and to improve the Churches interest. 3.

Thus much for the first Doctrine, we come now to the second Doctrine, *That it is a great misery for a man to be a stranger to the true Churches of God.* You may be in the true Church, and yet not of the true Church, as ill humours in a mans body, they are in the body, though none of the constituent parts of the body: so you may be in the Church, and of the Church visible too, and yet none of the Members of the Church invisible, of the Church of the first borne, you may not partake of the speciall and spirituall priviledges of the Church of God. Doctr. 2.

1 1. Wicked men are ſtrangers to the effectuall calling of the Church, in 1 *Pet.* 2. *You* (ſaith the Apoſtle) *are called with a holy calling*, which wicked men are without.

1 Pet. 2.

2. 2. They are ſtrangers to the comforts of the Church of God, you want thoſe joyes and comforts which the people of God doe enjoy.

3. 3. You are ſtrangers to a chriſtian communion in the Church, a wicked man does not know how to manage a ſpirituall communion with the people of God.

Uſe Now if this be ſo that wicked men are ſtrangers to the Church of God in their ſpirituall benefits and priviledges they have by Chriſt, then by way of Uſe I ſhall onely draw from hence theſe two Inferences.

1. 1. That you would not lay too much dependence and confidence upon your being Members of the Church; you may be under the outward and common mercies, and yet want the inward and ſpirituall benefits of the Church of God; there is many a man that is born and brought up in the Church of *England*, and yet notwithſtanding unable to give any ground of his Salvation by Chriſt, thou mayeſt have the *Church of England* to be thy *Mother*, and yet never have *God* to be thy *Father*. I do not ſpeak this to the diſparagement of the Church of *England*, for

for Christ and Salvation by him is to be had in *England* as well as elsewhere, I would not have you think that *England* is no true Church; for it is a Church of Jesus Christ, but I say you may be of this Church and borne and bred in this Church and partake of all the Ordinances and outward priviledges in this Church, and yet never come to heaven, for (as the Apostle sayes) *all are not Israel that are of Israel.*

2. If this be so, then this may be matter of reprehension to wicked men, that seeing they are in the Church, yet they are not of the Church of Jesus Christ; you are in the Church, but as a *wenne*, a *botch*, or *blaine* is in the body, you are a blemish to the Church of God, wicked men are *spots* and *blemishes* in the Church, as in 2 *Pet.* 2. 13. though they are in the Church, yet they are a burden to the Church, and I wish that godly men did count it a greater burden to them then they doe, that they have so many wicked men in their Church; A wicked man in the Church, is like a wooden legge to the body of a man, a naturall legge that carries the body, but if a man hath a wooden legge, the body must carry it; so wicked men are a great burden and trouble to the Church, as *Paul* sayes (speaking of wicked men) *I wish* (sayes he)

2. 2 Pet. 2. 13

he) *they were even cut off that trouble you*, such men as are loose in practise, and loose in opinion, truly both these have been great burdens and troublers to the Church of God; they are to the Church, as *Jonah* was to the ship, what a storm have they raised in this kingdome! which God knowes, whether you or I shall ever live to see it blown over. Thus much for the second part of Mans misery by Nature; *That at that time ye were aliens to the Common wealth of Israel.*

SERMON, VIII.

EPHES. 2. 12.

——And ſtrangers to the Covenants of Promiſe——

SEE come now in order to the third part, *And ſtrangers to the Covenant of Promiſe*, but before I ſhall draw out any Doctrines from theſe words, I ſhall reſolve theſe five queſtions which are very needfull to be diſcuſſed. III.

1. What is the difference between the *Covenants* and the *Promiſe*? For many look upon them to be both one and the ſame thing. *Queſt.* 1.

2. What is meant here by the *Covenants of Promiſe*. 2.

3. Why it is called *the Covenants of Promiſe*. 3.

4. Why it is called in the plurall number, *the Covenants of Promiſe*. 4.

And laſtly, What it is to be *a ſtranger to the Covenants of Promiſe*. 5.

Queſt. 1. 1. Queſt. What is the difference between a *covenant* and a *promiſe*?

Anſw. *Anſw.* In anſwer to this, you muſt know, that though every Covenant is a promiſe, yet every promiſe is not a Covenant, a Covenant is a more comprehenſive thing then a promiſe, for a Covenant is nothing but a bundle of promiſes, all the promiſes in the Goſpell bound up together in a bundle, ſo that herein you ſee the difference between a Covenant and a Promiſe.

Queſt. 2. 2. What is meant by *the Covenants of Promiſe*?

Anſw. I anſwer, That it is the free and gratious promiſe, that God made with *Adam* after the fall, and with the Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, and all the faithfull, wherein he promiſed them Salvation and eternall life, through Chriſt, which was to come, this is the Covenant of Promiſe, even the promiſe which God made with his children, before the coming of Chriſt, wherein he did covenant to give them life and ſalvation, through Chriſt which was promiſed to come.

Queſt. 3. 3. Why is it called *the covenants of promiſe*?

Anſw. *Anſw.* It is called ſo, becauſe Chriſt the matter of this Covenant was not actually come, but onely promiſed that he ſhould come, that is the reaſon of this phraſe here [*the covenant of Promiſe*].

Queſt. 4. 4. Why is it called in the plurall num-

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ber *the Covenants* of Promiſe, ſeeing there was but one Covenant of Grace, the Covenant of Works was made to *Adam* before the fall, and the Covenant of Grace after the fall?

Anſw. It is called *the Covenants of Promiſe*, not as if there were ſeverall kindes of Covenants, and of Salvation by Chriſt, but becauſe there were divers exhibitions and adminiſtrations of this one Covenant; not as if this Covenant were many in kinde and ſubſtance, for it is the ſame now that it was at the beginning, but only it was diverſly adminiſtred, explained and enlarged; ſometime it is called a *new Covenant*, that is, new in regard of the urging, & exhibition of it: the like phraſe you have touching Love, *Behold, a new command I give unto you, that you love one another*, it was called new, becauſe it was then newly enforced upon the people: The *Covenant of Grace*, the tenor of which is, that we ſhall have life and ſalvation through the bloud of *Chriſt*, it is called *Covenants*, becauſe it was ſo often renewed and adminiſtred, firſt it was made to *Adam* after his fall, *The ſeed of the woman ſhall bruiſe the Serpents head*, and then it was renewed to *Abraham*, *Paul* explains it in *Heb.* 3. and after him, to *Iſaac*, and then to *Jacob*, and *David*, and *Solomon*, and all the faithfull, but the Covenant was ſtill for ſubſtance the ſame, though

Anſw.

1 Joh.

Gen. 3. 15.

Heb. 3.

though it was many times renewed, and so it continues the same to this very day, thus you have a brief account of these four Queries.

Quest. 5. 5. What is it to be *a stranger to the Covenants of Promise?*

Answ. *Answ.* Did you but dive and look into the bottome of it, you would finde it to be the finall upshot of the misery of an unconverted man; to be *a stranger to the Covenants of Promise*, is to be in such a dismall and lamentable and deplorable condition, as that none of all the promises of God, for Grace, and life, and Salvation by Christ, doth appertaine to him: and is not this a very miserable and sad condition; that the Lord lookes upon a man in an unregenerate estate, as uncapable of any mercy, life or salvation by Christ? A Covenant (as I told you) is a bundle of promises, it containes all the promises of Grace, life, and salvation; now if you be without the Covenant, you must needes be destitute of all the promises by Christ.

Thus having by way of premise opened these five particulars, I shall now draw out this one Observation from the words.

Doctr. Doctr. *That all men during the time of their unregenerácy, are strangers to the Covenants of Grace, so that they can lay no just claime to any promise of having life and Salvation by Christ*; you are strangers to the Covenants

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of promise; and (Beloved) when I tell you, that you have no title to any one promise of life or Salvation by Christ, it is the saddest news that ever you can open your ears to hear; if you are a stranger to the Covenant you are without all the promises, for the covenant is a bundle of promises, all the promises of God bound up together; In the handling of this point I shall onely shew you two things, and then apply it.

1. I shall shew you what the Covenant of Grace is.

2. How you may know whether you are men without the Covenant of Grace, ye or no, and can lay no just claim to any promise of life and Salvation by Christ.

3. I shall winde up all in a practicall use, both for consolation to those, that are in the Covenant, and for terrour to those that have no right to the Covenant.

1. For the Nature of the Covenant of Grace, it is that free and gracious Covenant which God made with *Adam* after the fall, promising him pardon of sin and eternall life, through the righteousnesse of Jesus Christ. This is the summe and substance of the Covenant of grace, it is the promise of God first made to *Adam*, and then renewed to *Abraham*, *Isaac*, and *Jacob*, *David* and *Solomon*, and all the faithfull, it

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is the solemn promise that God made to the Elect of their obtaining Salvation through the righteousnes of Jesus Christ. Now here you must be very careful lest you run into a mistake, for there are two sorts of people that run into very dangerous errours concerning this particular: As

1. 1. The *Socinians*, that are of an opinion, that all the Patriarchs and good men in the old Testament did none of them go to heaven, till Christ came in the flesh; a very uncharitable and ungodly opinion; And

2. 2. There are others that hold, that living in obedience to the Morall Law of *Moses*, is to tye the people to the Covenant of Works, to be justified by it, they hold the Jews did not live under a Covenant of Grace till Christ came, but if it were so, none of them could possibly be saved, for *by the workes of Law shall no flesh living be justified*, no man in the World can ever goe to heaven by the Covenant of Works. This I doe onely mention by the way, that you may see and understand, that since the fal of *Adam*, al men are saved by the Covenant of Grace, the Covenant of Works was no longer in force then while *Adam* lived and continued in Innocency, but as soon as ever he fell, the Gospel was presently preached unto them, as well as it is to us now, only it was preached unto them more darkly, and to us more clearly: Christ

Chriſt was preached unto them as to come, but he is preached unto us as come already.

We come now to the ſecond queſtion, to ſtir you up and put you upon enquiry, how you may know whether you are the people that are in Covenant with God yea or no, ſo as that you can lay a juſt claim to the Covenant of Grace, and to all the promiſes therein contained for ſalvation and life eternall by Chriſt. I ſhall handle this Query not in the poſitive but in the negative part of it, how you may know, that you are not in the Covenant of Grace, I ſhall give you three or four diſcoveries of it. II. Queſt.

1. Thou oh man art not in Covenant with thy God, that haſt not yet broken the League and Covenant, which thou haſt made with thy luſts, you that doe ſtill keep up and maintain the League and Covenant with your luſts and corruptions, you are not as yet come within the Covenant of Grace; that man that makes a Covenant with death and hell, cannot be under the Covenant of Grace, and therefore you that have not broken off your ſins by repentance and righteouſneſſe, and your iniquities by ſhewing mercy, you that are in a wicked courſe and reſolve to continue ſo, lay no claim to the Covenant of Grace; you that are engaged to your luſts, you have been bad and Anſw. 1.

and you will be so still, you have no interest in the Covenant of Grace.

2. You that think to be saved by a Covenant of works, cannot be under a covenant of grace, *You that hope to be justified by Works, are fallen from Grace*, as the Apostle say's in Gal. 5 4. you are fallen from Grace, that is, not that you are fallen from the habit of Grace, you are fallen from the Doctrine of Grace, that holds out justification by Christ, that man shall never be saved by Christ that thinks he cannot be saved by Christ; and therefore a Papist, living and dying in this very opinion that he must be saved by a Covenant of works, cannot be saved, if you be not cast out of your selves, so as to rely wholly and only upon Christ for life and salvation, you can lay no just claime of being under the Covenant of Grace.

Gal. 5. 4.

3. 3. You are strangers to the Covenant of grace, that do make no conscience of breaking the engagements & promises you have made to God, you that are careless of keeping the Covenants you have made with God, this is an evident demonstration, that you are not in Covenant with God, those that are in Covenant with God make conscience of keeping their Covenants with God, if in times of affliction & trouble, you can make large promises to God of better obedience, and yet afterwards return with the dogge to his vomit, and are as bad, or

worse

worse then ever you were, this argues, that you have no interest at all in the Covenant of Grace.

Thus I have done with the second Query, the discoveries of those that are not in the Covenant of Grace; I have onely now the Application of the point to speak to, and the Use that I shall make of it shall be 1. For consolation to all that are in the Covenant of Grace, you have a bundle of promises to which you may have recourse, and lay claim to them as your own. 2. By way of terrour, to shew the misery of those that are strangers to this Covenant of Grace.

Use

1. This may be matter of great consolation to you that are under the Covenant of Grace, that are in Covenant with God, this should provoke you to joy and comfort, in the consideration of the great happinesse you enjoy in being under the Covenant of Grace, from the misery you would be exposed to, did you live under a Covenant of Works. And now (Beloved) lend me your thoughts a little, while I shew you in fourteen particulars, the great happinesse you are now in, being in Covenant with God under a *Covenant of Grace*, from the misery you had lain under, in being only under a *Covenant of Workes*, *Doe this and live*, I shall but only name them to you, and run over them very briefly.

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The great happinesse in being under a Covenant of Grace.

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1. 1. The *Covenant of Works* was given by God to *Adam*, as a *Creator*, but the *Covenant of Grace* is given by God to a Believer, as a *Father*; God had not this term of a Father before the fall, but only of a God and Creator, but being under a covenant of Grace, you may look upon that God that was only a Creator to *Adam*, as a Father to you.

2. 2. This had been your misery under a Covenant of Works, for that exacts *perfect obedience*, and does punish the offendour in case of disobedience: but being under a Covenant of Grace, the Lord accepts through Christ of *sincere* obedience, though it be not perfect.

3. 3. The Covenant of Works is not contented with perfect obedience neither, unlesse it be *personall*; it must not be perfect done for thee by another, but done by thy self in thy own person; but now the Covenant of Grace, accepts of perfect obedience, though it be not done by thy self, but in the person of Jesus Christ; God the Father doth as fully accept of Christ obeying and fulfilling his will in doing and suffering in our behalfe, as if we had done and suffered what he did in our own persons, and herein lies the great happinesse of a man under the Covenant of Grace.

4. 4. The Covenant of Works was made by

by God to *Adam without a Mediator*, there was no third person between God and *Adam*, but the covenant of Grace was made by God with us, *in the hand of a Mediator Jesus Christ*. You may conceive it thus, suppose two men should be at discord and variance one with another, and a third person a friend to both these that are falne out, should come and endeavour to decide the difference, first going to one and desiring him to be reconciled to the other; and then going to the second, and entreating him to be pacified towards the first, till he hath united and reconciled them both together; so it is here, Christ is a friend both to God and man, he is the Son of God, and he is husband of his Church, and being the Mediatour of the new covenant, he comes first to his Father, and saves, Father I know, that all mankind hath broken that first covenant which they made with thee, and are thereby justly lyable to all that wrath & punishment due to the breach of it, and I know thy anger and displeasure against them, but I pray thee oh Father, be reconciled and well pleased with thy people, give them the sanctification of their Natures, while they live here, and give them heaven and happinesse when they dye, and then Christ comes to Beleevers, and tels them; Sirs, I have procured peace, and pardon, and re-

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conciliation for you, the sanctification of your Natures here, and heaven when you dye, and therefore lift up your heads with joy; Christ sues to his Father, and sues to him for pardon, and then comes to us and begs of us to be comforted.

5. 5. *Adam* under the Covenant of Works he had nothing but Works to save him, and he was to keep this *Covenant of Works* only by *his own strength*, he had no strength but his own, to perform any duty; he had no bottome, no foundation, but himself to stand on; but under the Covenant of Grace we are kept by the *mighty power of God through Faith unto Salvation*; we are under a far better condition under the Covenant of Grace then *Adam* was at first in the State of innocency; for though he was *perfectly* holy, yet he was not *unchangably* holy, but now the foundation of God standeth sure, we are kept by the mighty power of God unto Salvation.

6. 6. The Covenant of Workes, if a man did once break them, that did *admit of no repentance*; had *Adam* and *Eve* after the fall wept their eyes out, or prayed their hearts out, all would have done them no good; repentance will no way avail the Covenant of Works; as it is in the civill Law, if a man hath committed murder, the Law does not enquire whether the man does repent, or is sorry for what he hath done,

or

no, but the Law takes notice whether he hath done the fact, or no, if he hath, he must dye, no repentance will avail; but in the Covenant of Grace it is far otherwise, for though you have done the fact, and broken Gods Commandements, yet if you repent, and mourn, and grieve for the sins you have committed against God, the Lord will pardon and forgive them, as if they had never been committed, so that this is another great happinesse you enjoy in being under the Covenant of Grace.

7. *Adam* being under the Covenant of Works, God took the very *first forfeiture* of breaking of this Covenant, and one sinne made God to disanul that covenant, whereas the Covenant of Grace is not made void nor disanul'd although you commit many sins as you may see in *Rom.* 5, 16, 17. says the Apostle there, *Not as it was by one that sinned so is the gift, for the judgement was by one to condemnation, but the free gift is of many offences unto justification*, that is, under the Covenant of Works, there one sin did condemne all the world, but being under the Covenant of Grace there the free gift is of many offences unto justification, many sins are pardoned and many offences are passed over, the Covenant of Grace pardons many sins and over looks many weaknesses and failings, though you break your Covenant often, time after time, yet the Covenant of

Grace shall not be broken, the first Covenant was disanuld for one sin, but the second Covenant shall not be disanuld for many sins, as you may see in *Psal.* 89. 31, 32, 33. Sayes God there, *If they breake my Statutes, and keep not my Commandements, then will I visit their transgressions with the rod, and their iniquity with stripes, nevertheless my loving kindnesse will I not utterly take from him, nor suffer my faithfulnesse to fail, my Covenant will I not break, nor alter the thing that is gone out of my lips*, and so in *Psal.* 111. 5. *The Lord will ever be mindfull of his Covenant*: so that this is another part of your happinesse.

Psal. 89. 31, 32, 33.

Psal. 111. 5.

8. 8. (Pray observe this) had *Adam* continued still under the Covenant of Works, and kept the Covenant, performing exact and perfect obedience to it, yet he could never have come to *heaven*, he should have had *only an everlasting continuance in Paradise*, he should never have enjoyed heaven, but being under the Covenant of Grace, that entitles you to everlasting Salvation and happinesse in heaven, by Jesus Christ.

9. 9. Under the Covenant of Works, though God did promise *life* to *Adam*, upon the *performing of the Covenant*, yet God did not promise *pardon* to *Adam* upon the *breach of the Covenant*; God promised him thus, *Do this and thou shalt live*, but God did not promise him, that though he should break his commands and sin against him,

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yet hee should bee saved notwithstanding: in the Covenant of works, there is no promise at all of pardon, but only of life: but under the Covenant of Grace you have a double promise. 1. You shall obtain life eternall, and Salvation by Christ: And 2. you shall have all your sins pardoned and washed away in the bloud of Christ, that you doe commit against him, you shall have pardon and remission of sins by Christ, so that no sin shall be charged upon you.

10. Under the Covenant of Works God did accept the *person* for the *worke sake*, but under the Covenant of Grace, he doth accept of the *Work* for the *persons sake*: and herein lies our happinesse, under the Covenant of Works God did accept of *Adams* person meerly because his works were altogether righteous and good, and he accepted his person no longer then his works were good, for as soon as ever he broke the command, God was displeased with him, but under the Covenant of Grace God doth accept of the works for the person sake; as you see in *Abel*, *he was first accepted*, and then *the sacrifice*, first his person was well pleasing to God, and then the sacrifice for the persons sake: so God accepts of our praying, reading, hearing, and all that we doe through Jesus Christ, he being well pleased with our persons in Christ;

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he is delighted and well pleased with all our services in him.

11. 11. The Covenant of Works was made to *all men* generally and universally without exception, but the covenant of grace was made onely to a *select* and *chosen people*: all mankinde were in *Adam* under a Covenant of Workes, if *Adam* had kept the Law, all mankinde had lived by him; but herein lies your happinesse, in being under the Covenant of grace, when it is made onely to a few, to a peculiar and chosen number of men.

12. 12. The Covenant of Works that entitles men to no further honor, then to be a worthy and honourable *servant of God*, not a *child of God*, but under the Covenant of Grace, we doe not only become servants, but *adopted sons*, we are the children of promise by Faith in Christ, the Covenant of Grace puts us into a state of Sonship: *Adam* was the son of God by creation, but not by grace and adoption, till the Covenant of Grace was made.

13. 13. *Creation* was the foundation of the Covenant of Works, but it is *Redemption* that is the foundation of the Covenant of Grace, the foundation of this is, because Christ hath died for us, and shed his bloud for us.

14. In the Covenant of Works God did onely manifest the attributes of his great-

greatnesse, and *power*, and *wisdome*, and *justice*; but in the covenant of grace hee does demonstrate the attributes of his *grace* and *mercy*, *goodnesse* and *patience*, &c. God in the covenant of works was only a *just* God, *Do this and live*, so long as thou keepest my Commandments thou shalt live and no longer; but in the covenant of grace, he is a *mercifull* God too, the Lord did make the attributes of his mercy and goodnesse to shine forth in this covenant; should God say to us, so long as you doe well it shall be well with you, but if ever you break one command or commit one sin, you shall be damned, if God should say thus to us, we were in a most miserable and undone condition, and could not escape damnation; but we being under the covenant of grace, by his Son Jesus Christ, tells us that although we doe break his commands, and sin against him, yet in his Son he will pardon us, and passe by all our transgressions, as if they had never beene committed.

SERMON, IX.

EPHES. 2. 12.

——And strangers to the Covenants of Promise——

HAving shewn you in 14. particulars, your great happiness in being under the covenant of grace, from the misery you would have lain under, had you been under the covenant of works: I come now to the second Use, which is a Use of dread and terrour, to lay before you the great misery of those that are strangers to this covenant of promise; and here I might lay before you much astonishing and perplexing matter, to all those that are not in the covenant of grace: I shall be the larger upon this particular, because the last day I spent half an hour about a Use of comfort, in shewing you your *happinesse* in being *under the covenant of grace*, and therefore now I shall spend

Use 2.

spend the first time in declaring the misery of all those that are strangers to the covenant, which I shall comprise under these six heads.

The misery of being strangers to the Covenant of Grace.

1. This is one part of your misery, you are *bound to keep the whole Law* of God, and that in your persons, else you can never be saved; and oh how impossible is this for any man to do! he that is under the covenant of grace, God the Father accepts of Christs keeping and fulfilling of the Law for him, as if it were done by him in his own person; but to such as are not in this covenant of grace, God sayes to them, if you doe not keep the whole Law, and that personally, you shall be damned eternally, as in *Gal.* 5. 3. sayes the Apostle there, *I testifie again to every man that is circumcised, that he is bound to keep the whole Law*; if you will not accept of Christ, and accept of Salvation by his blood alone, but run to circumcision; I tell you saith the Apostle, that *you are debtors to keep the whole Law of God*, and he will cast you into hell, upon the least breach of the Law. Oh thou unhappy man, upon how hard termes canst thou hope for salvation, even upon impossible termes, thou canst as well keep the sea in thy fist, as keep the whole Law of God in thy own person; God sayes to thee, if thou dost break but one command, though thou

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should keep all the rest, yet thou shalt die and be damned eternally; but if you be under the covenant of grace, though you break the Law again, and again, yet Christ doth redeem you from the *curse of the Law*, he being *made a curse for you*.

2. 2. Thou that art a stranger to the covenant of grace, thou hast *no strength* but *thy own* to help thee in the discharge of all thy duties; but now a man that is under the covenant of grace, God doth command him a duty, and does with the command give him a power to perform the duty; God bids him act grace, and powers upon him a spirit of Grace; he bids him pray, and gives him a spirit of prayer; God commands him a duty, and gives him a flexible, willing, and an obedient heart, and abilities to perform the duty; when in Scripture God does command a duty, he does likewise promise to assist and enable us to the performance of the duty: as for example, Isa. 1. 16. the Lord bids us, *to wash us and make us clean, and put away the evil of our doings*, and a poor soul saith, Oh Lord I am not able to wash my heart, nor cleanse my wayes, nor to do any thing that is good of my self, and therefore sayes God again, *I will wash you and make you whiter then snow*; Ezek. 36. 25. so God bids us to get *new hearts*, and then again he promiseth, *to create in us new hearts, and renew*

new rights, spirits within us; I might instance in sundry other particulars; but now this is thy unhappinesse, oh man that art a stranger to the covenant of grace; God bids thee keep his commands, but he gives thee no power to fulfill his commands; he bids thee act grace, and never gives thee a spirit of grace; he bids thee pray, and yet never powres out upon thee a spirit of prayer; and if *Adam* in his innocency, when he was perfect, was not able to keep Gods commands; how much more unable art thou to doe any thing that may please God? thou by thy own strength art as well able to make a world, as to make one prayer, or perform any duty in a holy and spirituall manner; thou canst as well destroy the whole world with thy own hands, as subdue any lust by thy own strength; but under the covenant of Grace, God tels us, that though we cannot keep the Law, yet he will accept of his Sons keeping it for us; and he hath promised to help and assist us in the performance of every thing, that he commands us.

3. You that are strangers to the covenant of grace, herein lies your misery, you have no *Advocate* to *plead* for you, nor *Mediator* to stand between God and you; you have an angry God frowning upon you, and a galled conscience ready to accuse 3.

ease you, and every thing else in the World against you, but no friend either in heaven or in earth to plead or speak for you; Christ is a mediator to those only that are under a covenant of grace, now what canst thou say for thy self oh man, why thou shouldst not be condemned, and damned in hell for ever, for thy drunkenness, adultery, Sabbath-breaking, prophaneness, swearing, lying, and thy ungodly practises? thou canst have nothing to plead for thy selfe, but must needs be cast out into hell fire irrecoverably; but now a godly man that is under the covenant of grace, he can say, Lord here is Christ my mediatour, that pleads with thee for the pardon of all my sins, and for the obtaining of heaven, and happinesse, and glory for me, through his obedience and merits, but thou that are under the covenant of works, thou canst not say, I have Christ to plead for me, and to be an Advocate with the Father, to beg for pardon of sin, and life and salvation for thee, thou canst not say so, for without the covenant of grace, there is no Mediator, Christ is the Mediator onely of the new covenant; therefore what sad condition art thou in, seeing as verily as thou standest here now, so thou must one day *stand before God's tribunall* to answer and be judged for

2 Cor. 5. 10.

ever,

every thing that hast done in thy body, whether it be good or evill, and then thou wilt have no body to plead for thee, but must *inevitably* be cast into everlasting burnings.

4. Being out of the covenant of grace, this is your misery, God will in *exactnesse and rigour of justice* proceed against you for your sins, without any *mixture of mercy* at all. (Beloved) God hath no mercy without his covenant, but in the *covenant of grace*, he is *a God gracious and mercifull, slow to anger, and of great kindnesse, abundant in mercy and truth, pardoning iniquity, transgressions, and sins*, but he is cloathed with justice and rigour to all that are without this covenant. As it is in courts of judicature in point of life and death, the judge will take no notice whether the man be a sorrowfull man or no, the Law is not to shew mercy, but to punish the offence, the Law does not enquire whether the man be penitent and sorry for what he hath done, but whether the fact be done or no, if it be, he must dye for it, there is no remedy: just so it is here, God doth not enquire under a covenant of works, whether you are sorrowfull for breaking of his Law, but he enquires whether you have broken it, or no; and if you have, he will condemn thee, and cast thee into Hell fire, and then the poor soul cryes out, Oh Lord be mercifull to me this once, it shall be a warning to me,

4. Exod. 34. 6, 7.

I will never sin against thee, nor displease thee more, but will from henceforth walk more humbly, and holily, and circumspectly before thee, and yet all this that thou hast promised, if thou wert able to perform it, will not avail thee, for God will hear none out of Christ, and out of the covenant of grace.

5. 5. A man out of the covenant of grace, he hath no true and speciall title to any of the blessings of God here in this world, Gods blessings go along with his covenant, and therefore it is very observable, that in that chapter where God does promise *the blessings of the covenant of grace*, in that very chapter he promiseth *the blessings of this life*, as you may see in the 36. of Ezek. sayes God there, *I will powre clean water upon you, and you shall be clean, yea from all your filthinesses, and from all your Idols, will I cleanse you; a new heart will I also give you, and a new spirit will I put within you, and will take away the stony heart from you, and will give you a heart of flesh, and will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgements and doe them, and you shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God*; all these are the mercies of the covenant of grace; now mark the next words (saith God) *I will call for corn, and will increase it, and lay no famine upon*

Ezek. 36. v. 25, 26. 27, 28.

ver. 29, 30.

on you, but I will multiply the fruit of the trees, and the increase of the field, and so in the 10, 11 vers. of that chap. *And I will multiply men upon you, and the cities shall be inhabited, and the wastes shall be builded, and I will multiply upon man and beast, and they shall increase, and bring fruit, and I will do better to you then at your beginnings, and ye shall know that I am the Lord*: Here the Lord entails earthly blessings to the covenant of grace, intimating, that all that are under the covenant of grace they have a title not only to all spirituall, but to temporal blessings likewise; but no wicked man out of the covenant of grace, hath any true title to any outward blessings; they that are of the faithfull, are blessed with faithfull *Abraham*, and enjoy outward blessings, as a blessing; but wicked men, it is true they have something allowed them, but it it as to prisoners, in a prison they have something to keep them alive untill their execution; and so wicked men they have prison allowances till the execution day. v. 10, 11.

6. Your misery, (that are strangers to the covenant of grace) lies in this, God will not give acceptance to any of your services, though you may doe as much, for the matter of them, as any godly man doth; nay thou mayst hear more Sermons, and say more prayers, and perform more duties, then a godly man does, and 6.

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yet not be accepted, when the others shall, as you may see in *Gen.* 4. 4, 5. *Cain* and *Abel* they both of them brought sacrifices to God, one of his flock, and the other of his grounds; and the Apostle speaking of this, sayes, that *by faith* Abel *offered a more excellent offering then Cain*; it was not more excellent in regard of the matter of it, for in all probability and likelihood, *Cains* sacrifice was of more value then *Abels*, for his was but a few young lambs, the firstlings of his flock, but *Cains* was of the first fruits of his ground; and yet *Abels* sacrifice was accepted, and the others rejected, because *Abel* was a godly man, under the Covenant of Grace, by which God did accept of what he did, though it were lesse then *Cains*; and so *Solomon*, *The sacrifice of the wicked are an abomination to the Lord, but the prayer of the upright is his delight*: a sacrifice you know is a great deal more costly then a *prayer*, for that costs a man nothing but his breath, when the other will cost a great deal of money, and yet a costly sacrifice is hated by God coming from a wicked man, when a penniless prayer coming from a godly man is accepted; so that under a covenant of grace, though you do lesse for the matter of the duty then wicked men doe, yet yours shall be accepted, when theirs shall be rejected.

Heb. 11. 4.

Prov. 15. 8.

Thus I have done with the use of terrour

ster in laying down to you this sad fold misery of those men that are strangers to the covenant of grace, and have because I would not have any poor soul, that is under the covenant of grace, and partaker of all the great priviledges of it, to goe away with a sad heart, I shall only leave with you two or three words of comfort to them; You children of the covenant that are under the covenant of grace, let not your hearts be troubled, at what hath been said this day, concerning the misery of those men that are strangers to this covenant, and to bear up and support your spirits, I shall give you two or three comfortable considerations.

1. That all the outward blessings that you enjoy, comes to you in a covenant way, God hath given you these blessings as an appendix to the covenant, and by vertue of an entail to his covenant; the Lord never gives you a *common blessing*, but you see the love of a *Father*, and of a *husband*, and of a *friend*, and the love of *God* in that blessing; and therefore as I told you before in that very chapter, where God promiseth *the blessings of the covenant of grace*, he promiseth *the blessings of this life too*, as an entail to the covenant; wicked men may have blessings but not by vertue of a *promise*, not by vertue of the *covenant of grace*. But now if you ask

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mee how you may know, whether the blessings you enjoy come unto you by vertue of the Covenant of Grace: I answer, you may know it by these two things:

1. 1. In case you doe use and imploy all the blessing you receive from God, to the honour of God: thus *Abraham* did, as you may see in *Gen.* 17.1,2,8,12. his using the blessings of God to promote the service of God, did demonstrate that those blessings came to him from God, in a covenant way, but those that are strangers to this Covenant, the mercies they enjoy are given them for their hurt.

2. 2. When blessings are as *cords* to draw you nearer to God, and as *bands* to tye you fast to God, then they come to you in a Covenant way: as in *Jer.* 31.11,12. *For the Lord hath redeemed* Jacob, *and ransomed him from the hand of him that is stronger then he, therefore they shall come and rejoice in the height of Sion, and shall run to the bountifulnesse of the Lord, even for the wheat, and for the wine, and for the oyle, and for the increase of sheep and bullocks*, &c. That is, all the mercies of God, shall make them to come nearer and nearer, and cleave closer to God: you then that do enjoy your share of the blessings of God, and they do not endeer you and draw you nearer to God, you cannot look upon them as flowing in upon you in a Covenant way.

Jer 31. 11, 12.

2. You

2. You that are in covenant with God know this for your comfort, that the Lord does accept of a little, that you do in his service, better then a great deal that a wicked man performs to him; God will accept of a *few turtle doves* of you, when he will not accept of 1000 *Rams*, or 10000 *rivers of oyle* of the wicked, he will accept of a *cup of cold water* given to a righteous man, in the name of a righteous man, when he will not accept of the *costliest sacrifice* from the wicked: Oh what a happy condition art thou in, that art under the covenant of grace, wicked men may heare more Sermons, and performe more duties, and say more prayers to God then you, and yet in all their duties be rejected, when thou art accepted. 2.

3. Take this for your comfort that when ever you offend God, and provoke him to anger, you have a *Mediator* to stand between God and you; though you are guilty, yet you have an *Advocate* to plead your cause for you; you that are under the covenant of grace, you may say to Christ your Mediator, as the Israelites said to *Moses*, when they had offended God, *goe thou and speak unto God for us*; so may you say when you have nothing, but thundring and lightning and tempests in your souls, and the flashings of hell fire 3.

in your consciences, then you may say to Christ, go now to God and speak for me, mediate with thy Father for the pardon of all my sins; I have offended God, oh intercede with him in my behalf, I have committed a great offence, oh plead with thy Father, and beg a pardon for me; thus thou maist say to Christ, being under the covenant of grace.

But here lest any one should lye under a spiritual deluſion, and think himself under the covenant of grace, when he is a stranger to it, lest the *Dogs* should snatch at the *childrens meat*, I shall lay down to you some distinguishing Characters, whereby you may know whether you are under the covenant of grace or no; and before I make entrance upon this, I will only premise four sad and dismall conclusions, which will make way the better for what I have to handle in the examination.

1. Take in this conclusion, that a man may be within the outward and common priviledges of the covenant of grace, and yet be without the saving and spiritual priviledges of it, as pardon of sin, having God to be your God, and Christ to be your Saviour, &c. as in *Deut.* 29. 10, 11, 12. saies *Moses* there, *You stand this day all of you before the Lord your God, your Captains of Tribes, your Elders, and your Officers, with all*

Deut. 29. 10, 11, 12.

the men of Israel, your little ones, your wives, and the stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water, that thou shouldst enter into covenant with the Lord thy God: Now here you see, were all from the rich to the poor, to enter into covenant with God, and yet it is not imaginable that all these did partake of the inward priviledges of the Covenant of grace, they did all partake of *circumcision*, which was the *seal of the covenant*, of the outward priviledges of it, but not all did partake of the inward and speciall mercies of the covenant of grace, as pardon of sin, peace of conscience, joy in believing, God to be their God, and Christ to be their Saviour; and so in *Rom. 9. 4, 5.* saies the Apostle, *They are the Israelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises, of whom are the Fathers, and of whom as concerning the flesh Christ came*, these were very great priviledges, and yet saies the text in vers. 8. *These are not all the children of God*, though they had the externall blessings of the Covenant, yet they were not all the children of God, so that you see, you may be within the Church of God, and partake of the outward blessings of the Covenant, and yet want the inward and spirituall blessings of it.

Rom. 9. 4, 5.

Vers. 8.

2. 2. Take in this 2d conclusion, that the most of men in the world, are without the common and outward mercies of the covenant of grace, as all that are in the state of *Judaisme*, *Turcisme*, and *Paganisme*, and these being without the outward priviledges of the Church, they can hope for no salvation. If you should divide the world into one and thirty parts, there is but a fift part of them are *Christians*, there is nineteen parts of the world that are *Jews*, and *Turks*, and seven parts that are *Pagans*; so that there is but five parts that are *Christians*; the most of men in the world are without the outward and common blessings of the Covenant of grace, and therefore can obtain no salvation by Christ.

3. 3. Take this conclusion yet further, that the most of those men that are within the outward and common blessings, are yet without the saving and spirituall blessings and priviledges of the covenant of grace; this conclusion is answerable to that phrase in *Mat* 2. *Many are called, but few are chosen*, there are but a few chosen to life and happinesse, amongst those that are partakers of the externall mercies of the covenant of grace, as in *Zach.* 13. 8, 9. *And it shall come to passe, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein, and I will*

Zach. 13. 8, 9.

bring

bring the third part through the fire, and will refine them, as silver is refined, and will try them as gold is tryed, they shall call on my name, and I will hear them; I will say it is my people, and they shall say, the Lord is my God: there was but one part of three that were godly, and as it was then, so it is now; but one part of three, that can say truly, they have an interest in the covenant of grace, and therefore (Beloved) this may be some of your lot, there are many of you that have a share in the outward blessings of the covenant, that have the Ordinances and meanes of grace, and make profession of Christ, and yet few of you that have any speciall and peculiar blessing from Christ. As when Christ was thronged in the multitude, there were a great many that touched him, but one onely that got any vertue from him, so there are a very few that enjoy the speciall and peculiar blessings of the covenant, to have sin pardoned, and their corruptions subdued and their duties and services accepted, God to be their God, and Christ to be their Saviour.

4. Take this conclusion likewise, that such is the pride and deceitfulnesse of mans heart naturally, that from their being within the compasse of the outward blessings of the covenant, that they will conclude themselves, to have an interest in

the inward and spirituall blessings of the covenant of grace, as you shall finde the
Joh. 8.33. *Jews* did in *Joh.* 8. 33, 39, 41. in vers. 33. say they, *we are the seed of* Abraham; and
39. vers. 39. *we have* Abraham *to be our Father*: and from hence they conclude in vers. 41.
41. that *God was their Father* too, though Christ told them plainly they were of their *father the Devill*: wicked men are very apt to deceive themselves, and think they have an interest in the spirituall blessings of the covenant of grace, because they partake of the Sacraments, and outward ordinances; whereas in Baptisme you may have your *face sprinkled with water*, and yet never have your *hearts sprinkled with the bloud of Christ*, you may be born *in the Church*, and yet never be *of the Church of the first born in heaven*; you may have the *Church* to be your *Mother*, and yet never have *God* to be your *Father*; there is but a remnant according to the election of grace, the main body is cast away, there is but a remnant saved, and yet the *Jews* did boast of themselves, that because they had *the Adoption*, and *the Glory*, and *the Covenant*, and *the Promise*, &c. therefore *God* was theirs too, and heaven and happinesse, and all theirs, when there was no such matter.

SER.

SERMON X.

Ephes. 2. 12.

——And strangers to the Covenants of Promise——

HAving formerly premised four conclusions that you might not harbour any secret conjectures and imaginations that you do belong to the covenant of grace, when you do not; I come now to give you some tryals and discoveries whereby you may know, whether you are the persons that can lay a just claim to life and salvation from God through his Son Jesus Christ, by vertue of his promise, and I shall comprise them under these three heads:

1. You may know whether you do belong to the covenant of grace or no, in case you doe partake of the spirituall blessings of the covenant:

2. In case you have the inseparable concomitants of the Covenant: And

3. In case you doe perform the conditi-

Three characters of a mans interest in the Covenant of Grace.

ons of the covenant of grace, which is faith; *beleeve and be saved*: if you have these three, you may lay an undoubted claim to the covenant of grace.

1. 1. If you have the saving and spirituall blessings of the covenant of grace; and these are four; 1. God will be your God, and you shall be his people; This is the tenor of the covenant of grace, as in *Jer.* 31. 33. *I will be their God, and they shall my people.* I shall a little open this blessing to you, for *God to be our God*, it notes these three things: 1. It notes a speciall propriety in God, which none have but the elect. 2. It notes an all-sufficiency in God for their good. 3. It notes an absolute authority, that God hath over them.

1. 1. For *God to be our God*, it notes that God is yours in a speciall way of *propriety*, which none but those that are the children of God can have, wicked men cannot lay claim to God as their God; as *Pharaoh*, when he desired *Moses* to pray for him, sayes he *I have sinned against the Lord your God*, he could not say *against the Lord my God*, you that can upon Scripture grounds, lay claim to God as your God, as having a speciall propriety in him, you have an interest in the covenant of grace.

2. 2. For *God to be your God*, it notes an *all-sufficiency* in God, put out for your good, as in *Gen.* 17. 1. sayes God there to *Abra-*

ham,

ham, I am thy God all-sufficient walk before me, and be thou perfect, you that can look upon God as having an interest and propriety in God; and you finde by experience, that God is exceeding good to your soules in every thing, if you see the emptinesse of all things in the world, and that they are but particular helps to thee, as food against hunger, drink against thirst, cloathes against nakednesse, &c. but you finde God to be an all-sufficient help and remedy, the chiefest good, sufficing, and satisfying, and filling thy heart, thou that canst look upon God, as thy all-sufficient good, as having thy portion and interest in him and in none else; this is an undoubted evidence, that you doe belong to the Covenant of Grace.

3. For *God to be your God*, it notes Gods *soveraignty* and power over you, for your benefit, the Lord will reign over you, and subdue corruptions in you, and quell your pride, and humble your heart, and give you a meek and quiet spirit. If you finde that God is yours in these three particulars, you may comfort your heart in an unquestionable interest in the Covenant of Grace, if God be your God, and you his people, that you have given up, and devoted your selves wholly to the service of God in every thing that you doe. 3.

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2. 2. Another ſpeciall bleſſing of the covenant of grace is, that God hath promiſed to ſanctifie and renew your natures: as in Ezek. 36. 26, 27. ſaies God there, *A new heart alſo will I give you, and a new ſpirit will I put within you, and will take away the ſtony heart out of your boſomes, and will give you hearts of fleſh, and I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and you ſhall keep my judgments and do them.* God will not onely give us life for our happineſſe, but grace for our holineſſe; he will not only give us imputed righteouſneſſe for our juſtification, but alſo inherent righteouſneſſe for our ſanctification; now therefore examine your ſelves, have your natures ever been ſanctified, and regenerated? have you been ever waſhed with clean water, and thoſe ſtains of ſin and corruption wiped away from you? hath the beaſom of ſanctification ever ſwept your inward man, and made it not a cave for every unclean bird to lie in, but a habitation fit for the holy Ghoſt to dwell in? if it be ſo, you have a real right to, and intereſt in the covenant of grace, for no man can have the bleſſings of the covenant, but he muſt have a beeing in the covenant of grace. It is very obſervable, that God is not only, as the covenant repreſents him, *a God gracious and mercifull, ſlow to anger, and full of compaſſion*, &c. but he is a *holy* God as

Ezek. 36. 26, 27.

well

welt as a mercifull God; and therefore he will work holineſſe in us and expect holineſſe from us, if ever we expect to have mercy and happineſſe from him; never lay claim to God, nor expect life and happineſſe from him, as he is a mercifull God, unleſſe you reſolve to be conformable to him as he it a holy God.

But here ſome may ſay, This is not ſo great a bleſſing as you ſpeak of, to be ſanctified by vertue of the covenant of grace; for there are many men that may be ſanctified by the covenant of grace, and yet never be ſaved by it; and this objection they ground upon that place in *Heb.* 10. 29. *And they ſhall count the bloud of the covenant, wherewith they were ſanctified, an unholy thing.* *Object.*

I anſwer that the ſanctification here ſpoken of, is not a true ſanctification, but onely in profeſſion, in the ſight of men, not in the ſight of God; it is not a ſanctification in very deed and in truth, but onely in ſhew and in the judgement of men. *Anſw.*

3. Another bleſſing of the covenant of grace, is the forgiveneſſe of our ſins: as in *Jer.* 31. 34. *They ſhall all know me from the leaſt of them to the greateſt, ſaith the Lord, for I will forgive their iniquity, and will remember their ſins no more*: now (beloved) can you ſay that God hath pardoned your ſins, and 3. Jer. 31. 34.

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2. 2. Another speciall blessing of the covenant of grace is, that God hath promised to sanctifie and renew your natures: as in Ezek. 36. 26, 27. saies God there, *A new heart also will I give you, and a new spirit will I put within you, and will take away the stony heart out of your bosomes, and will give you hearts of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments and do them.* God will not onely give us life for our happinesse, but grace for our holinesse; he will not only give us imputed righteousnesse for our justification, but also inherent righteousnesse for our sanctification; now therefore examine your selves, have your natures ever been sanctified, and regenerated? have you been ever washed with clean water, and those stains of sin and corruption wiped away from you? hath the besom of sanctification ever swept your inward man, and made it not a cave for every unclean bird to lie in, but a habitation for the holy Ghost to dwell in? if it be so, you have a cleare right to, and interest in the covenant of grace, for no man can have the blessings of the covenant, but he must have a beeing in the covenant of grace. It is very observable, that God is not only, as the covenant represents him, *a God gracious and mercifull, slow to anger, and full of compassion*, &c. but he is a *holy* God as well

Ezek. 36. 26, 27.

well as a merciſull God; and therefore he will work holineſſe in us and expect holineſſe from us, if ever we expect to have mercy and happineſſe from him; never lay claim to God, nor expect life and happineſſe from him, as he is a mereifull God, unleſſe you reſolve to be conformable to him as he it a holy God.

But here ſome may ſay, This is not ſo great ableſſing as you ſpeak of, to be ſanctified by vertue of the covenant of grace; for there are many men that may be ſanctified by the covenant of grace, and yet never be ſaved by it; and this objection they ground upon that place in *Heb.* 10. 29. *And they ſhall count the bloud of the covenant, wherewith they were ſanctified, an unholy thing.* *Object.*

I anſwer that the ſanctification here ſpoken of, is not a true ſanctification, but onely in profeſſion, in the ſight of men, not in the ſight of God; it is not a ſanctification in very deed and in truth, but onely in ſhew and in the judgement of men. *Anſw.*

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done away your offences, if ſo, then you are under the Covenant of Grace.

Object. But here ſome poor ſoul may ſay, Alas I have been a great ſinner, and have committed offences againſt God; and therefore, I fear I have no reall intereſt in the covenant of grace.

Anſw. Be not diſcouraged, for it is the glory of the covenant of grace to pardon great ſins; it puts a great deal of glory upon God, to pardon great ſins, and paſſe by great offences, as in *Amos* 5.12,15. *I know* (ſayes God) *your manifold tranſgreſſions, and your mighty ſins*: here you ſee are *manifold* and *mighty* ſins, and yet ſaies God, *hate evill, and love good*; *it may be the Lord will be gracious to you*, nay the Lord *he will be gracious to you*: though thou haſt manifold and mighty ſinnes, yet it is not the greatneſſe nor mightineſſe of them, but thy ſtubbornneſſe of heart, in not coming in, and cloſing with Jeſus Chriſt, that undoes thee.

Amos 5. 12, 15.

4. 4. Another bleſſing of the covenant of grace, is Gods writing his Law in our hearts, that we ſhall never depart from him, as in *Jer.* 31. 33. *I will put my Law in their inward parts, and write it in their hearts; I will be their God, and they ſhall be my people*; that is, God will put into our hearts a ſutable frame, and diſpoſition anſwerable to every command of God in his Law, that

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we shall be able to obey, observe, and keep it, and say that it is good; and then saies God, *you shall never depart from me*; now examine your selves, hath this effect beene wrought by the spirit of God in your hearts? hath God written the Sermons you have heard, not in your books, but in your hearts? if so, these are good evidences of your interest in the covenant of grace.

2. Another discovery or character of your interest in the covenant of grace is this, if you have in you the inseparable concomitances that belong to this covenant of grace; there are some things that doe alwayes accompany the covenant of grace, as I shall instance in 3 or 4 particulars. II.

1. If you be a man under the covenant of grace, in covenant with God, then you are disingaged from that league and covenant which you have made and contracted with your lusts, whosoever is in covenant with God, he hath broken his league with his lusts; you cannot be in covenant with Christ, till you fall off from your lusts, and break off from your sins, as in *Act.* 3.25,26. sayes the Apostle, *You are the children of the Prophets, and of the covenant, which God hath made with our Fathers; saying to* Abraham, *even in thy seed shall all the kindreds of the earth be blessed*: First 1. Act. 3.25, 26.

unto

unto you hath God raiſed up his Son Jeſus Chriſt, *and him hee hath ſent to bleſſe you, in turning every one of you from your iniquities*; ſo that if you are children of the covenant, the Lord will turn every one of you from your wicked wayes, and therefore you that are not turned from the evill of your courſes, that have not broken that league you have made with death and hell, you can lay no claim to the covenant of grace, as in *Pſal.* 50. 16. ſayes God there to the wicked, *What haſt thou to doe, to take my covenant into thy mouth, ſeeing thou hateſt to be reformed, and caſteſt my words behinde thee?* thou wilt not forſake thy luſts, nor leave thy ſins, and therefore what haſt thou to do to meddle with my covenant of grace? you can lay no claim to the Covenant, till you have caſt off the old man, and ſubdued and overcome your ſins and corruptions.

Pſal. 50. 16.

2. Another concomitant of the covenant of grace, that will accompany you, is this, you will be a people wholly devoted and given up to the ſervice of God; *Jer.* 31. *I will be your God and you ſhall be my people*, the covenant of grace is called an *holy covenant*, *Luk.* 1. 72. not ſo much becauſe it was made by a holy God, as becauſe it was made for the holy creature, it will make them holy that do enter into it, and therefore thoſe that are in Covenant with

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with God, are called a *holy people*, and they must be a holy people, as in 1 Cor. 6. 20. sayes the Apostle, *You are bought with a price, therefore glorifie God in your bodies and souls, which are Gods*, and in 2 Cor. 7. 1. *Seeing therefore we have these promises, (dearly beloved) Let us cleanse our selves from all filthinesse both of flesh and spirit, perfecting holinesse in the fear of God*: those that are in covenant with God, they are a holy and crucified people. 1 Cor. 6. 20. 2 Cor. 7. 1.

3. Another concomitant is this, that man that hath a share in the blessings of the Covenant, he doth make conscience to walk in the wayes of the Covenant; hee will not only close with the promise of the Covenant, but also make conscience of keeping the commands of the Covenant; for the covenant of grace does not onely bestow blessings upon you, but require something of you too, as in *Esai.* 55. sayes God, *Incline your ears and come unto me and hear, hearken, and your souls shall live: and I will make an everlasting covenant with you, even the sure mercies of* David: the covenant of grace is a *sure* and *everlasting covenant*, but sayes God, *you shall come unto me* first, and then *I will make with you an everlasting covenant*: God will have you to obey him, if ever you think to have any share in the covenant of grace; those that, let God command what he will, will doe what they 3. Esai. 55. 3.

they please; this argues, that they doe not belong to the covenant of grace; but if the blessings of the covenant of grace are given by God to you, and the concomitants of it found with you: and lastly, the conditions of it found in you: which is faith, the only condition of the covenant of grace, *believe and be saved*; if God hath brought thee into a believing estate, that there is not one promise in the Gospell, but you do heartily assent unto, and close with: if it be thus, then you may conclude, that you do belong to the covenant of grace. And thus I have done with these charactars by way of tryall.

Use I have only now a word or two more by way of use, and so have done with this third part of mans misery; and the Use that I shall make of this, shall be for consolation, to all those whose hearts can bear them witnesse, that they doe enjoy the saving blessings of the Covenant of grace, God to be their God, and they to be his people; and that God hath sanctified and renewed your natures, and pardoned and passed by all your sins and iniquities, and hath written his Law in your hearts, that you doe not depart from him; if you have the concomitants of the Covenant, that you are disingaged from the league and covenant you have made with sin, and death, and hell; if you

you are wholly devoted and given up to the ſervice of God, and doe make conſcience to walk in the ways of the Covenant; and if the conditions of the Covenant of Faith in Chriſt be found in you; if you are brought into a beleeving condition; if all theſe things be wrought in you, then hearken to the great happineſſe and benefit you enjoy, by being under the Covenant of Grace.

1. Thou haſt that which is more worth then a kings ranſome, nay then all the world, thou haſt God to be thy God which is all in all, it is more then that which was promiſed to *Eſther* by King *Ahaſuerus*, to the *half of his Kingdome*; you have more then the Devill promiſed to Chriſt, when he carryed him to the top of the mountain, and ſhewed him *all the Kingdomes of the world and the glory of them*; thou haſt more then the whole world, for thou haſt *God to be thy God*, and thou haſt an intereſt in the *Covenant of Grace*, which is a bundle of promiſes, and includes in it all the promiſes of the Goſpell, which are all yours, and you may goe and apply them to your own ſoules in whatſoever condition you are in. 1.

2. You that are in Covenant with God, labour to admire the great condeſcenſion of God, that he would be pleaſed to proceed with you by way of a Covenant: I 2.

have read of some Authors that have more wondred, and stood amazed at this, then at any thing else in the World, that God that is the Soveraign Lord of all the workes of his hands, that he should not rule us and command us by a Law, but deal with us by way of a Covenant, for God is not bound to give us a reward, though we should serve him all the dayes of our lives; God might command us as we are his creatures to serve and obey him, to pray, read, hear, and walk holily and humbly before him, and when we have done all this, yet he might say to us, I will never give you heaven nor happinesse, nor any reward at all; he might have said thus to us, but he hath condescended so far, as to make a bargain with us; that if we will beleeve in his Son Jesus Christ, and live holily, and walk uprightly before him, then *he will be our God*, and *we shall be his people*, he will write his Law in our hearts, and sanctifie, and renew our natures, and pardon and forgive all our sins, and give us heaven and happinesse when we dye; Oh what an infinite condescension is this in God, and what unspeakable bounty and free grace; that when he might say to us, you are bound to serve me, and obey me, and to love and fear me, but I am not bound to make a Covenant with you, and promise

you

you my Son, and life, and Salvation, through him, but though I am not bound to it, yet I will give you my Son, and heaven, and happineſſe, and I will be your God, and you ſhall be my people, and I will regenerate and ſanctifie your natures; and create in you new hearts, and write my Law in your inward parts, I will freely do all this for you, ſayes God, Oh what infinite condeſcenſion and free grace and mercy is this!

3. Another great happineſſe you doe enjoy under the Covenant of Grace, is this, the Lord will pardon all the great ſinnes you commit againſt him; and accept of all the weak duties and ſervices you perform to him; though you commit great and mighty ſins, yet the Lord is gracious and merciſull, and will pardon them; the Covenant of Grace covers great ſins: as the ſea can cover a mountain as wel as a mole-hill; ſo the Covenant of Grace can pardon mountainous ſins as well as ſmall ones. And again, the Covenant of Grace does accept of weak and imperfect duties, nay thoſe very duties which wicked men doe perform, though they be more for the matter of them then ours are, yet by vertue of the Covenant of Grace, the Lord does accept of ours, and will not accept of theirs, as in *Prov.* 15. 8. the place that I quoted before, *The ſacrifice of the wicked is an* 3.

abomination to the Lord, but the prayer of the upright is his delight; a *sacrifice* is a great deal more costly then a *prayer*, and yet the Lord will accept of a poore penniless prayer coming from a godly man, when he will reject a costly Sacrifice from a wicked man; God will accept of *a cup of cold water*, from one in Covenant with him, when he will not accept of 10000 *rivers of oile* from a wicked man; he will pardon your great sins, and accept of your weak services: indeed, were you under a Covenant of works, that would require perfect obedience, but being under a Covenant of grace, the Lord accepts of sincere, though it be imperfect obedience: and thus I have done with the third part of mans misery, *being strangers to the Covenant of grace.*

SER-

SERMON XI.

EPHES. 2. 12.

——Having no hope——

WEE come now to fall upon the fourth part of an unconverted mans miſery, (which you will think to be a very ſtrange one) that he is without hope; while theſe *Epheſians* were in a ſtate of Gentiliſm, unconverted to the Faith of Chriſt, they were *without hope*, & the reaſon of it was, becauſe they were *without Chriſt*, who is the *way*, the *truth*, and the *life*, there is no other way to heaven but onely by Jeſus Chriſt, and ſeeing they were out of the way to heaven, they muſt needs be without any hopes of coming to heaven; it was the firſt branch of their miſery, in being *without Chriſt*, that expoſed them, and made them lyable to all the reſt, becauſe they were *without Chriſt*, IV.

therefore they were *aliens to the Commonwealth of Israel*, & therefore they were *straugers to the Covenant of Promise*, and *without hope*, and *without God in the World*.

Object. *Ob.* But here some will be ready to say, How can this be that the Apostle should say, they were *without hope*, when were it not for hope, the heart would break; and therefore it is not possible, they should be without hope?

Answ. I answer, it is true, they had a hope, but it was a vain hope, an ungrounded and a deluding hope, and this kinde of hope is no better then no hope at all, so that the Apostle might well say *they had no hope*, that is, no good nor well grounded hope for heaven; they had onely a presumptuous hope, such a hope as would make them ashamed in the latter end, they had only the *hope of the hypocrite* that shall *perish*, and therefore when the Apostle sayes, that these *Ephesians* during their unregeneracy, were without hope, his meaning is, that they were without any wel grounded hopes for heaven, they had no Scripture grounds, to bottome or build any hopes upon, that God would briug them to heaven; this is a very sad and dreadfull point I am now upon, in shewing you this part of mans misery, without hope; the Observation I shall draw out from hence shall be this;

Doctr. *That all men during the state of their unregeneracy,*

neracy, are without any true, or well grounded hopes for heaven.

In the handling of this I shall first prove it in the generall, and then improve it; first to prove it, an unconverted mans condition, in reference to his hopes for heaven, is just like *Pauls*, and those Mariners that were with him in the ship sailing towards *Rome*, *Act.* 27.20. when neither Sun nor Stars appeared, but the winde and waves did beat upon the ship, insomuch that all the hopes they had of being saved were quite taken away; so it is just your case that are without Jesus Christ, there is neither Sun nor Star does shine upon you, if Christ does not shine upon you, you are like *Paul* and the other Mariners in the ship, all hopes of your being saved, is quite taken away from you. I shall confirm this truth to you by three or four demonstrations, that a wicked man is without any hopes for heaven. Act. 27.20.

1. An unregenerate man must needs be without hope, because he is without *Christ* who is the foundation of a christians hope, *Wherefore remember*, sayes the Apostle, *that at that time ye were without Christ*, and therefore he tels them afterward, that they were *without hope*, in *Tit.* 2.2. Christ is there called *our hope*, Christ is that person in and upon whom we are to build all our hopes for heaven, and therefore he is called our Reas. 1. Tit. 2.2.

hope, and this is the meaning of that expreſſion, *Chriſt in you the hope of glory*, intimating that you cannot hope for glory, but in and through Jeſus Chriſt; that man that is a *Chriſtleſſe* man, muſt needs be a hopeleſſe man, that is the firſt demonſtration.

Reaſ. 2. 2. A man without Chriſt, muſt needes be without hope, becauſe he is without a title to any promiſe of life and ſalvation, which is the onely ſupport and prop of mans hope; you would count this a very fond and vain hope, for any man to hope that ſuch a rich man would make him heir of all he hath, though hee never promiſed him one foot of Land; why juſt ſo vaine are the hopes of wicked men, but now the Word of Promiſe is like a pillar of marble to bear up the hearts of Gods people, as in 1 *Tit.* 2. *In hope of eternall life, which God that cannot lye, promiſed before the World began*, the promiſes doe ground that man that hath intereſt in them, to a hope of eternall life, he that is without the Lord Jeſus Chriſt the foundation of hope, and without the promiſes which is the pillar of hope, muſt needs be without all true hopes of heaven.

1 Tit. 2.

Reaſ. 3. 3. He cannot but be without hope, becauſe he is without Faith which is the ground of hope, as in *Heb.* 11. 1. *Faith is the ground of things hoped for, the evidence of things*

Heb. 11. 1.

things not seen: where no true Faith is there can be no hope, for Faith is the *Mother*, and Hope is the *Daughter*, Hope is begotten by Faith; an unregenerate man must needs be without hope, because he is without Christ the foundation of hope, and the promises the pillar of hope, and Faith the ground of hope.

4. It appeares that he is without hope, because when hee leaves the world, his hopes leave him, whereas the hope of a godly man never leaves him till it brings him to heaven; when a wicked man dies his hopes are gone, and leave him when he hath most need of them, had his hopes been well grounded hopes, they would never make him ashamed of them. *Reas.* 4.

Thus you see I have onely in the generall confirmed the point to you. I come now to speak of some more particular inquiries in the prosecution of this Doctrin, (beloved) wil you lend me your thoughts a little, in the handling of these five inquiries? As

1. I shall shew you the nature of this hope that unconverted men are without.

2. I shall shew you what are the characters of those men that are without any well grounded hopes for heaven.

3. I shall shew you the reason, why (seeing the Scripture sayes that a wicked man hath no hope) that of any men in the

the world, a wicked man does nouriſh in his heart the greateſt hopes for heaven.

4. I ſhall ſhew wherein lies the difference between thoſe that have onely a preſumptuous hope for heaven, and thoſe that have a true and well grounded hope for heaven; And

Laſtly, I ſhall ſhew you the great miſery of thoſe men that have onely preſumptuous hopes for heaven.

Queſt. 1. I will begin with the firſt of theſe, to ſhew you the nature of that hope, that unconverted men are without.

Anſw. Take this plain deſcription of it, that *true hope which wicked men are without it is a well grounded and patient expectation for the accompliſhment of all thoſe ſpirituall and eternall good things, which God hath promiſed through Jeſus Chriſt, and which Faith beleeves.* I call it *a well grounded expectation* to diſtinguiſh true hope, from thoſe preſumptuous hopes that wicked men have: I call it a *patient* hope to diſtinguiſh it from a raſh hope, in wicked men: and I ſay it is a patient *expectation and looking for the accompliſhing thoſe ſpirituall and eternall good things, which God hath promiſed in Chriſt*, becauſe that this is the ground of hope, it is called *the hope of glory* and *the hope of eternall life*, and the like; Thus you have the nature of this hope that wicked men are without, when the Apoſtle ſayes, *they were without hope*, his meaning

meaning is, that they were without any hope of thoſe ſpirituall and eternall good things, which God hath promiſed to beleevers through Chriſt.

Queſt. 2. What are the Characters of thoſe men, that have no hopes for heaven, or if they have, it is onely a deluding and a preſumptuous hope, a hope no better then no hope at all? (nay it were a great deal better to have no hope then a preſumptuous hope, but that I ſhall ſpeak to afterward.) *Queſt.* 2.

Now before I ſhall lay down theſe characters by way of diſcovery, I will onely premiſe four or five particular concluſions, which are very neceſſary to prevent wicked men from running into miſtakes concerning their hopes for heaven. 1. Take this concluſion, that this grace of hope may as well be counterfeited as any other grace, there is a lively hope in a Beleever, and a dead hope in a wicked man, there is a faigned hope as well as a true hope, a counterfeit hope as well as a good hope, and therefore it is ſaid in *Job.* 8. 13. *The hope of the hypocrite ſhall periſh*; and in *Prov.* 10. 28. *The hope of the wicked ſhall periſh.* Job 8. 13. Prov. 10. 28.

2. Take this concluſion, that thoſe men, that have leaſt grounds to build hopes of heaven upon, doe yet nouriſh moſt confident hopes of heaven in their hearts; I ſhall give you two notable places of Scripture

Prov. 14. 16. ture to prove this, in *Prov.* 14. 16. it is said there that *a wise man feareth and departeth from evill*, a wise man is jealous over his own heart, what followes? but sayes he, *A fool*, that is, a wicked man, he *rageth*, and yet is *confident*, he runs on in wicked wayes and practises without any remorse or sorrow, and yet he is a confident man, that hee shall goe to heaven as well as the best; A wise man feareth and departeth from evill but a wicked man rageth, and yet is confident, those that have least cause to hope, doe yet harbour the greatest hopes for heaven in their hearts. A like place to this you have in *Psal.* 36. 2. *The transgression of the wicked sayes in his heart, that there is no fear of God before his eyes*, and yet the next words are, *he flatters himself in his own eyes, though his iniquities are found worthy to be hated*; wicked men are very apt to have good conceits of themselves, and you shall finde it ordinarily, that a poor soul that walks conscionably before God, and neglects no known duty, and mortifies every known lust, and walkes humbly before God, this man is full of feares and jealousies, and doubts that all things are not well between God and his soul; and yet you shall finde another ungodly wretch that gives way to all manner of sin and uncleanesse, and fulfills the lusts of his flesh and of his minde, and this man is very confident

Psal. 36. 2.

confident of his going to heaven, and that all is well with him when he is running headlong to hell. Here then you ſee the ſecond concluſion that thoſe men that have leaſt grounds to build hopes of heaven upon, doe yet nouriſh ſtrongeſt hopes for heaven in their hearts.

3. Another concluſion is this, that a man may live and dye with very ſtrong hopes that he ſhall goe to heaven, till he bee throwne downe into hell; hee may have no other thoughts but that hee ſhall goe to heaven till hee bee caſt head-long into hell. I ſhall give you ſome plain text to prove this, as *Job* 21.23. *Job* ſpeaks there of a wicked man, ſayes he, *one dies in his full ſtrength being wholly at eaſe and quiet*; A learned Divine ſayes upon this place, that it is the note of a wicked man, when he lies upon his death bead, if you come to him and ask him if hee hath any hopes that he ſhall goe to heaven, hee will anſwer, that hee hath very ſtrong hopes of it; and if you ask him, whether any ſin troubles him, he will tell you no, bleſſed be God I have no ſin troubles me now, nor ever did all my life time; What, does nothing at all diſquiet you? No, I am wholly at eaſe and quiet; he hath no ſinne troubles him, nor no miſgiving thoughts, but that hee ſhall goe to heaven: But *when a wicked man dies*, *then* Job 21.23. Prov 11.7.

then his expectation ſhall periſh, and not till then: Now Beloved me thinkes this concluſion ſhould a little ſtartle you, and make you look about you to take heed leſt you run hoodwinkt to hell, that you doe not live and dye in hopes of heaven, and never think otherwiſe till you drop down into hell.

4. To you that doe lay claim to ſtrong hopes for heaven, let me tell you thus much, that you are not to hope for heaven, unleſſe you can render a reaſon or ground of your hopes. Beloved it is not naturall for every man to hope for heaven and to be ſaved, and you ought not to hope for heaven unleſſe you can give ſome grounds for it, as the Apoſtle ſayes, *But ſanctifie the Lord God in your hearts, and be ready alwayes to give an anſwer to every one that asketh you a reaſon of the hope that is in you, with meekneſſe and fear*; Now examine your ſelves, what grounds can you give for your hopes of heaven, have you a promiſe for it? or one Scripture ground for it? or the witneſſe of the Spirit for it? if not, then doe not nouriſh any hopes of heaven in your hearts. Thus I have laid down theſe four concluſions, I come now to handle the query it ſelf which is this.

1 Pet. 3. 15.

Queſt.

Queſt. What are the characters whereby it may be knowne whether you are ſuch a one that hath no hopes for heaven,

or

or a meer deluding, an ungrounded and presumptuous hope, as good as no hope?

Answ. The hearts of all the sons of men are *desperately wicked and deceitfull above all things*, man is a proud creature and apt to have proud and high conceits of himself, and therefore I shall give you five distinguishing characters, whereby you may know whether your hopes for heaven be true, and well grounded hopes, or no.

1. That man that nourisheth in his heart great hopes for heaven, and yet at the same time fosters and favours great lusts and sins in himself, that man hath no true hopes for heaven. I shall give you a clear place to prove this, *Deut.* 29.15. *And it come to passe when hee heareth the words of this curse, if he shall blesse himself in his heart, saying, I shall have peace though I walk after the imaginations of my heart, to add drunkennesse to thirst, &c. The Lord will not spare such* a man, but *the anger of the Lord and his jealousie shall smoak against that man*: and so in *Esay* 57.20. sayes the Prophet there, *Thou art wearied in the greatnesse of thy wicked wayes, yet saidst thou not, There is no hope*, it is a very strange place, as if the Prophet should say to them, you walk in a great course of sin and wickednesse, and yet you flatter you selves, you will not say there is no hope for you, you that doe nourish great sins and wickednesse in your bo-

1. Deut. 29. 15.

Esa. 57.10.

bosomes, and allow your selves in the practise of great sins, you should say, there is no hope for you to goe to heaven, for God does here charge it upon you, that notwithstanding you walk on in wayes of sin, yet you say not, there is no hope; but are rather very confident you shall go to heaven for all that; and so in *Psal.* 36. 1, 2. *The transgression of the wicked saith in his heart, there is no fear of God before his eyes,* and yet sayes the Psalmist, *he flatters himselfe,* with vain hopes of heaven; wicked men have heaven and the hopes thereof in their eyes, when they have sinne in their hearts, and this shews that their hope is onely a deluding and a vain hope.

Psal. 36. 1, 2.

2. That man hath no true hope but onely a presumptuous and vain hope for heaven, that is strong in his expectations of heaven as his aim and end, but slow in his actions and endeavours after holinesse as his way: he that can with *Baalam* desire *to dye the death of the righteous,* but never care nor desire to live the life of the righteous, that mans hope is but a vain hope, as the Psalmist hath it in *Psalm.* 119. 155 *Salvation is farre from the wicked, for they seek not thy statutes,* and if salvation be far, the hope of salvation is as far; but why is *salvation far from the wicked?* because *they seeke not Gods statutes,* those men that hope that salvation is neer them, when they are far

2.

Psal. 119. 155.

from

from seeking after Gods statutes, and endeavouring after holinesse, as the way to happinesse, these men are far from salvation, and the hope of salvation too.

3. That man hath only deluding hopes for heaven, that is unwilling to have his hope tryed, examined, and come to the touchstone, those that will not, as the Apostle, bids us, *be ready to give to every man that asketh you a reason of the hope that is in you, with meeknesse and fear*; now let me ask you what ground you can give for your hopes in heaven, have you the testimony of *Gods Spirit* for it, or the testimony of *a good conscience*. that *in simplicity and godly sincerity you have had your conversation here in this world?* have you a promise or any ground in Scripture for your hopes? if you have no ground for your hopes, and cannot indure to come to the triall or touchstone, it is an argument that you are counterfeit metall that you have no reall hopes for salvation and happinesse in another World. 3. 1 Pet. 3. 15.

4. That man that builds his hopes for heaven more upon his own performances then upon Gods promises, his hope is only a deluding hope: this is that *sandy ground* Christ speaks of in *Matth. 7. ult.* To build your hopes of heaven upon any services you doe, or any duties you perform, it is all one, as if you should goe about to build a house upon the sand; ask 4. Mat. 7. ult.

a wicked man whereon he grounds his hopes for heaven; he will tell you that he does the works of charity, he gives every man his due, and he lives honestly, and civilly amongst his neighbours, hee hears and reads the Word, he prayes and receives the Sacrament, he does such and such good duties, and this is that which they build hopes for heaven upon, they think that Christ is *espoused* for them, because they are bidden to the *Wedding Supper*, for the Ordinances of Christ are his *marriage supper*, they are ready to say with those in *Luk.* 13. 26. *We have eaten and drunken in thy presence, Lord, Lord open to us.* I doe not deny but a man may have evidence from his graces, & from the work of God upon his heart, but the great pillar of Marble, that must bear up thy hope, must be the promise of God in Christ; he that builds his hopes for heaven only upon his own performances and good duties, his hope is a vain and deluding hope; I doe not deny but the graces of Gods spirit are reall evidences of Gods love to the Soul, as the Apostle sayes, *By this we know that we are translated from death to life, because we love the Brethren,* and again, *By this we know that we are of God, because of his spirit which he hath given us*; but I say this is not the main pillar and ground of our hope: we should be so fervent in prayer, and diligent

Luk. 13. 26.

1 Joh. 3. 14.

ligent in the performance of holy duties, as if we did expect to be ſaved by our duties, but when we have done all that we can, we muſt lay down all at the feet of Chriſt, and conclude that our *beſt righteouſneſſe* is but as *filthy rags*, and *when wee have done all that we can do, we are unprofitable ſervants*, and we muſt wholly and only depend upon the merits and mercies of Chriſt for ſalvation and comfort.

5. That man that thinks, there is neither difficulty in getting this grace of hope, nor efficacy in keeping of it, that man hath no true hope. 1. Thou that thinkeſt there is no difficulty in obtaining this grace, thou never yet hadſt it, for the leaſt grace is beyond the power, and capacity of any man to get of himſelf, thou that thinkeſt it an eaſie matter to hope for heaven, thou never yet hadſt a true hope, for it muſt be God that muſt work this grace in us, as the Apoſtle ſayes in *Rom.* 15.13. *Now the God of hope fill you with all peace and joy in beleeving.* 2. Thoſe that think there is no efficacy in keeping this grace of hope, thoſe have no true hope, for whereſoever true hope is, it hath theſe properties with it.

5. Rom. 15. 13.

1. It hath a *purifying* vertue with it, as in 1. *Joh.* 3. 3. *Every man that hath this hope in him, purifieth himſelf even as God is pure.*

1.

2. Hope hath a *pacifying* property with it, It is the *Anchor of the Soul*, both *ſure* and *ſtedfaſt*; though the World, and the Devill trouble and diſquiet you, and afflictions and temptations moleſt and diſturbe you, yet this grace of hope will quiet and paciſie you, thoſe that hope in God ſhall be ſecure and at reſt.

Heb. 16. 19.

3. Hope it hath a painful property with it, it is never a ſluggard, where there is an impoſſibility, there hope is cut off. But that which a man hopes for, he will labour and endeavour after: as he that plough does plough in hope, ſo the hopes of heaven will make you plough up the *fallow ground* of your hearts, and make you indefatigable in your labours after heaven, ſo that you ſhall take a great deal of pains and uſe all your endeavours for it.

SER.

SERMON, XII.

EPHES. 2. 12.

——*Having no hope*——

WE come now to the third Queſtion, which is this (*Que.*) What is the reaſon (ſeeing the Scripture ſayes that a wicked man *hath no hope*) that of all the men in the world, wicked men doe nouriſh greateſt hopes for heaven in their hearts? *Queſt. 3.* 1

Anſw. In reſolving this Queſtion, I ſhall lay you down five falſe pillars or props, that doe bear up and nouriſh the hopes of wicked men, and as I name them to you, I ſhall ſhew you the rottenneſſe, and deceitfulneſſe, and inſufficiency of them, for any man to build hopes of heaven upon. *Anſw.* Five falſe props of a wicked mans hope.

1. The firſt prop that wicked men doe build hopes of heaven upon is this, becauſe they have committed but ſmal ſins in their life time, and becauſe they have not run

out into the commission of such grosse and scandalous sins in the world as other men have, therefore say they, surely we have some ground to hope for heaven; it is true, we are sinners, but my sins are but ordinary small sins and frailties, they are not sinnes of a double die, just as the Luk. 18. 11. *Phatisee* sayes, *Lord I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican*, because he was not as bad as other men, therefore hee thought he had a right and title to heaven, because they are not as bad as the worst, therefore they think themselves as good as the best: now I shall shew you the weaknesse and rottennesse of this pillar for any man to build hopes of heaven upon, and that in these five particulars.

1. 1. You that make this a ground to build hopes for heaven upon, let me tell you thus much, that there are many men in the world that have kept themselves from great and crying sins, and yet remain in an unconverted estate: for instance, you may see this in *Paul*, in Phil. 3. 6. Phil. 3. 6. he tels us, *That according to the Law he was blameless*, there was no command of God in the letter of it, that he was guilty of the breach of, he was no swearer, nor lyer, nor stealer, nor drunkard, nor adulterer, &c. he was guilty of no great and grosse sins, and yet *Paul* he had nothing to plead for

for heaven for him, if he had not had the righteousnesse of Jesus Christ to plead for him. Sayes the young man to Christ, *What shall I doe to inherit eternall life?* Christ tels him that he should *not do any murther, nor commit adultery, nor steal, nor bear false witness, honor thy Father and Mother, and love thy neighbour as thy self*; the young man answered and said, *all these things have I kept from my youth up*: and Jesus looked upon him and loved him, and pitied him, that such an ingenuous and blamelesse man as he was should yet go to hell; this man did not break the Law of God in the letter of it, but yet he went away sorrowfull, when Christ bad him go & *sell all that he had and give to the poor*, the young man *went away sorrowfull, for he had great possessions*; then says Christ, *How hardly shall a rich man enter into the Kingdom of heaven*! and so the proud *Pharisee* that boasted himself over the poor *Publican*; yet this man went away *justified* and not the other. Mat. 19. 18, 19, 20.

2. You that make small sins a prop to build hopes of heaven upon, it may be though your sins are little and small, yet what they want in bulk and magnitude, they may make up in number; and many small sins are more dangerous then one great sin, many small scars upon the heart with a penknife is as bad as a thrust with a sword: it may be with thee in this regard, as it is in Arithmetick, many small 2.

figures, amount to a greater sum, then a few great figures do, four small figures make a greater sum then three great figures, so many small sins will do thee more harm then a few great sins? if what your sins do want in bulk and magnitude, you make it up in their number and multitude, you are as liable to damnation as if you had committed great and crying sins; though you have not committed adultery in your life time, yet it may be you have had many sinfull and unclean thoughts in your heart; and though you have not been guilty of murder, yet it may be you have had many revengefull thoughts in you, which is as bad as murther and so of any other sins.

3. 3. You that plead exemption and freedom from great sins, to be a prop to build hopes for heavē upon, know thus much; that smal sins are more capable of great aggravations, then great sins are, as I shall shew you in these 3. particulars, wherin smal sins do admit of greater aggravations then great sins.

1. 1. Smal sins are committed most commonly with more complacency and lesse reluctancy, then great sins are; unclean thoughts do please the heart and tickle the fancy, and content the minde of a man, and are committed with a great deal more complacency & delight, and lesse reluctancy; who would strain at a gnat? Now it

layes

layes your ſouls upon more guilt when you commit the ſmalleſt ſins with delight and contentment, and ſatisfaction, then if you did commit great and groſs ſins, if you labor to reſiſt them, and ſtrive againſt them.

2. Thou committeſt ſmall ſinnes with more ſecurity, and leſſe penitency, then great ſins; when a man commits a great and ſcandalous ſin, he is ſenſible of what he hath done, and layes it to heart, and is aſhamed of it and muſt repent of it, or elſe it will be a ſhame to him all his life long; but he can venture upon a ſmall ſin, & never be troubled at it, nor grieved for it, he can cõmit a ſmal ſin with a great deal of ſecurity, & impenitency, ſo that hereby they do the ſoul more wrong then great ſins. 2.

3. You are apt to run into ſmall ſinnes with more frequency then you commit great ſins, for they are ſo open to the reproof of the Word, and ſo obvious to the eyes of all men, that you cannot find opportunities to commit them ſo often, whereas ſmall ſins you commit again and again, and one day after another, and a thouſand times in one day, and yet never take notice of them, and therefore this may convince you, that your exemption from great ſins, can be no ſufficient ground to build your hopes for heaven upon. 3.

4. You that build your hopes for heaven upon this ground, becauſe your ſins 4.

sins are none of the greatest, let me tell you, that the smallest sins that ever you committed in all your life time, without repentance on thy part, and satisfaction on Christs part, will forever keep thy soul out of heaven, if you repent peradventure you shall be pardoned, the smallest sins cannot be forgiven, without the bloud of Christ to wash them away, for *without the shedding of bloud there is no remission*: and thus I have shewed the insufficiency and deceitfulnesse of the first prop that wicked men do build their hopes for heaven upon, we come now to the second.

II. 2. But sayes a wicked man, I have heard and read of those, that have committed far greater and more crying sins then ever I have been guilty of, and yet they hoped for heaven, and are gone to heaven, and therefore why should not I hope for heaven as well as they? I read of *David* that committed Adultery, and of *Noahs* drunkennesse, and *Pauls* persecuting Christ, and *Peters* denying of him, and divers others, and yet these men are gone to heaven, and why may not I as well as they? Concerning this plea of wicked men I shall give you these three things by way of answer.

1. 1. You that make this a ground for your hope, you do pervert the end for which God hath recorded the examples of his

his ſervants in Scripture, for God did not record them there, to be a provocation to thee to goe on preſumptuouſly in ſinning againſt him, but meerly to be a reſtraint and caveat to keep thee from falling into the ſame ſins, which they did; if *Noah*, and *Lot*, and *David*, and *Peter*, &c. ſuch holy and excellent men as theſe, had their failings, and did commit great and groſſe ſins, oh then let me take heed leſt I am overtaken, and fall into the ſame ſins; this is the uſe that we ſhould make of the failings of other men, as in 1 *Cor.* 10. 11. *All things are written for our example, to admoniſh us upon whom the ends of the world are come*, and in 1 *Tim.* 1. 16. ſayes the Apoſtle, *I obtained mercy, that I might be an example to all that ſhould hereafter beleeve in Jeſus Chriſt.* 1 Cor. 10. 11. 1 Tim. 1. 16.

2. You that make the ſins of other men, that have obtained mercy, to be a ground to build your hopes of heaven upon, let me ask you this Queſtion; you that do fall into the ſame ſins with *Noah*, or *David*, or *Peter*, do you repent with them too? it is true, *Noah* did fall once into the ſin of drunkenneſs, but yet the Scripture records this of him, that he was an *upright man in his generation*: and ſo *David*, though he did once defile his bed, yet afterwards he repented of it, and made his *couch to ſwim with tears* for it: ſo *Peter* after he had denyed Chriſt, he went out and *wept bitterly* for it; but I ſay, 2.

say, what is all this to thee, that doest make a trade of sin, and fall into grosse sins every day, time after time, and yet never mourn and grieve for them, as *David* did for his sin, nor weep bitterly for them with *Peter*, what plea can this be for thee, to encourage thee to hope for heaven?

3. 3. Know this further, that a godly man may fall into the same sins that others fall into, for the *matter* of them, but not for the *manner*, now it is the manner of falling into sin, and not the matter of it that dams a man; it is true, *Noah* did fall into the sin of drunkennesse, but I shall distinguish *Noah* from any wicked drunkard in the world, and that in these five particular considerations, as

1. 1. *Noah* was drunk, but it was before he did know that wine would make him drunk, and if you read the story you shall finde, that there was never any wine drunk till that time, for *Noah* did then begin to be a husbandman, and did plant a Vineyard; but now there is never a one of you but doe very well know that wine and strong beer and the like, will intoxicate you, and yet you will not refrain from excesse in drinking; there is a great deal of difference between you and *Noah*.

2. 2. *Noah* was drunk, but he did not proclaim his drunkennesse, but the text sayes

he

he went into his tent and slept, he was ashamed of what he had done, but now you proclaim your sin, and swear, and stare, and commit many other sins in your drunkenesse. Gen. 9.

3. It is true, *Noah* was drunk, but you never read that he was drunk any more then once, but you are drunk again and again, one day after another. 3.

4. Though he did once fall into this sin, yet for the ordinary course and practise of his life, he was an upright man in his Generation, whereas it may be your ordinary and frequent practise is drunkennesse. 4.

5. *Noah* was an aged man, and in this regard his age might call for more wine and strong liquor to chear up his spirits, then young people do want; so that all these considerations do little mitigate, and allay *Noahs* fault, though it be not wholly excusable. 5.

An so likewise *David* he committed the sin of adultery, he wallowed in an unclean bed, but yet his sin likewise may admit of some extenuation and excuse, as 1.

1. *David* when he came up to the house top, he little dream't to have seen a naked woman there, which was a very great temptation to him, but it may be some of you do seek occasion, and contrive and plot how you may commit such a sin. 1.

2. *David*

2. 2. *David* did fall into this sinne neither but once; you shall commonly finde that godly men fall into great sins but once, they take warning by the first transgression, and seldome fall into the same sinne again, but now it may be you live in unclean thoughts and actions all your life long, and therefore this can be no prop for your hopes.

3. 3. Though *David* did fall into this sin, yet he did not continue in it long, for it was but nine moneths between *Nathan* the Prophets coming to *David*, and telling and reproving him for his sin, and the time that he fell into it; but alas some of you it may be are Adulterers of nine years standing, there are many amongst us that are old adulterers, and yet never had a melting and sorrowfull heart for their sins, that never wept as *David* did, nor mourn as he mourned.

And so *Peter* he fell into a sin of denying his Lord and Master; but,

1. 1. He was resolved, and did verily purpose before, to have confessed and not to have denyed him, and yet when the Damsell came to him, and told him, that he was one of those that were with Christ, & *Peter* conceiving it may be that they would have put him to death and crucified him, as well as Christ, upon this sodaine surprise (which was a very great temptation

on to him,) he denyed Christ, And

2. Though he denyed him thrice, yet afterwards he did confesse him as often as he denyed him, for when Christ asked him, *Simon Peter lovest thou me*, he answered Christ three times, *Lord thou knowest that I love thee.* 2.

3. *Peter* denyed Christ, but yet afterward he went out and *wept bitterly* for it, and therefore his obtaining mercy can be no ground for your hopes, that never yet repented of any of the sins you have committed, and thus you see that the falling of these three godly men into great sinnes can be no prop to bear up your hopes for heaven. 3.

I shall now shew you more particularly that though the godly do fall into sinne, yea even the same sinnes for the *matter* of them, as you do, yet they do not fall into them in the *same manner*, As

1. If a godly man fall into sin it is unwittingly and unawares; in *Gal.* 6. 1. sayes the Apostle, *if any man be overtaken with a fault.* A godly man he runs away with all the speed he can from a sin and temptation, but sometimes it overtakes him against his will, but now a wicked man he runs after sin, and overtaketh it, he sins with set purpose of heart, *He plots mischief upon his bed, and sets himself in a way that is not good.* 1. Psal. 36. 4.

2. A

2. A godly man fals into sin sometimes, but it is with reluctancy and opposition, the *Spirit* striveth against *the flesh*; there is an opposing, and striving against sin, they are not like cowards, but will fight as long as they can hold their weapon in their hands, but now wicked men they commit sin with greedinesse, with delight and complacency, without any reluctancy at all.

3. 3. Every sinne that a godly man committeth, maketh him more carefull and watchfull for the time to come: thus it was with *David*, *Psal.* 38. the title of it, compared with *Psal.* 39. 1. The title of *Psal.* 38. is called a *Psalm of David to bring to remembrance*, the subject matter of this Psalme was to bring *Davids* sinne to his remembrance, and having spent this, in remembring his sins, in the first words of the next Psalme, sayes he, *I have sinned, but I will take heed to my wayes, that I offend not with my tongue*, after he had called to remembrance his sins past, then he resolved with himself to strive against them in time to come. A godly man never fals into a sin once, but he fears to fall into the same sin ever after.

Psal. 38.

Psal. 39.

4. A godly man though he fals into sin sometimes, yet he will at length get the upper hand of sin; though for the present he be not able to grapple with sin, yet he will

will overcome it at last, Grace will outgrow sinne, and get the victory over it; and thus I have shewed you the second prop that wicked men build their hopes for heaven upon; we come now to a third and that is this;

If you beat them off from the two former, then they flie to the mercies of God; Oh say they, God is a very mercifull God, and I hope he that made me will save me, and that I shall goe to heaven as well as other men, and the like. Now I doe not deny but the mercies of God is the chiefest prop under heaven, that a man can build his hopes for heaven upon, but here I shall shew you the rottennesse of this prop likewise in four or five regards, and that the mercies of God in generall are no sufficient ground at all, to build thy hopes for heaven upon, unlesse thou canst lay claim to the mercies of God in particular, for if you build your hopes upon the mercies of God in generall, 111.

1. The Devils and damned spirits may then hope as well as you.

2. The common and outward mercies of God can be no good prop, to build hopes for heaven upon, unlesse you can lay claime to the saving and distinguishing mercies of God; the common outward mercies of God wicked men may have, for God is good to al, and his tender mercy is

over all his Workes, the Devils share in the common mercies of God as well as others; but these generall mercies of God are no prop to build hopes for heaven upon, unlesse you can build upon the saving and distinguishing mercies of God, as *David* prayes, *Shew mercy unto me O God*, (sayes he) *with the mercy which thou beares to thy own children*; it must be electing, redeeming, sanctifying, and saving mercies that you must build your hopes for heaven upon.

3. 3. The generall mercies of God can be no ground of your hopes, unlesse you have an interest in Jesus Christ: for God is cloathed with greatnesse, and terrour, and dread, and wrath out of Christ; there is nothing to be looked upon but anger and wrath in God without Jesus Christ. There were two lawes that God did make concerning the Mercy-seat.

Lev. 33 4. 1. The High Priest was not upon *pain of death* to come to the *Mercy-seat*, unless he brought *incense* with him; now what does this signifie to us? why, it represents the intercession of Christ, that as *Aaron* was not to come to the Mercy-seat without incense, so neither can we goe to the *Throne of Grace* to beg mercy from God, with any hope of audience or acceptance, unlesse we carry incense with us, which is the *Lord Jesus Christ* to plead for us.

2 *Aaron*

3. *Aaron* was to *sprinkle the Mercy-seat with bloud*, which typifies to us, that we are not to expect mercy from God, but as we have an interest in the bloud of Christ.

4. To you that build your hopes for heaven upon the mercies of God in generall, let me tell you that God is not prodigall of his speciall mercies, as to bestow them upon all the world, but only upon a select number of men: *he will have mercy onely on them that feat him*; as for the wicked those that run on in their sins, the Lord sayes himself, that though *he hath made them yet he will have no mercy on them*; the mercies of God in generall are no sufficient props to build hopes for heaven upon. Luk. 1. 50.

Ob. But here me thinks I hear some kind of people ready to object against me, and say, What, doe you go about to beat us off from our hopes of heaven? would you bereave us of our hopes and drive us into despair?

1. To this I answer, that all you that have good and well grounded hopes for heaven, I would not for all the World, stagger your hopes; but as the great windes doe commonly root up, and blow down the smaller shrubs, but doe settle and root the stronger Oakes the faster into the ground, so I would have all that I have said this day concerning the vain & deceitfull hopes of wicked men, to confirm and

establish your hopes and make them grow stronger and stronger.

2. 2. God forbid, that this should be in my heart, to drive any of you to despair; doe not think that my aim in what hath been said is to make any of you fall into desperation, but to keep you up and prevent you from falling into presumption, which is the more dangerous errour of the two, because where the rock of *desperation* hath split *two sands*, the rock of *presumption* hath split its *ten thousands*.

3. 3. My intention in what hath been said, is not to make you cast away all your hopes for heaven, but only your false and ill grounded hopes; I would have you to pull down all your tottering hopes, and to build them upon a more sure foundation; Jesus Christ himself being the chief corner stone.

SERMON, XIII.

EPHES. 2. 12.

——Having no hope——

WEE come now to enquire further, what is the reaſon that wicked men doe nouriſh in their hearts moſt hopes for heaven, ſeeing the Scripture ſayes they have none: the laſt time I anſwered this Queſtion, by naming three falſe props, that they build hopes for heaven upon; I ſhall now give you three or four more.

4. Another falſe prop that wicked men build hopes for heaven upon is this; their frequency in the performances of religious duties; and thus they reaſon with themſelves; Shall I uſe duties, all the dayes of my life, as my way to heaven, and ſhall I not hope for heaven at my journeys end? though a wicked man does notionally hope for heaven through Chriſt, yet he layes the chiefeſt foundation of his hopes in his own good works; as Chriſt ſayes, IV.

in the last day they shal come to him & cry, *Lord, Lord, open to us, for we have prophesied in thy name, and eat and drunk in thy presence, we have heard thy word, and done many miracles, and cast out Devils in thy name*, and the like; they shall boast of their hearing, and praying, and good workes, and make that a plea for heaven, when Christ shal say unto them, *Depart from me, I know you not.* Now I shall shew you the rottennesse and insufficiency of this prop to build hopes for heaven upon; but I would not have you mistake me, as if I went about to beat down good workes, and make duties needlesse; for I would have you so to perform duties, as if you were to be saved by duties, but when you have done all that you can doe, to lay them down at the feet of Christ, and wholly depend upon him, as if we had done no duties at all; but if you make the bare performance of duties, to be a prop for your hopes of heaven, it will be a very rotten and deceitfull prop, as I shall shew you in these four particulars: For,

1. 1. All performance of duties not tendered to God the Father by Jesus Christ, will not be accepted by him; that were it possible you should kneel so long in prayer to God, as that you should wear out your knees; were it possible that you should cry out your eyes with weeping;

and by mourning and lamenting for your sins, you should dry up all the moisture of your body; were it possible you should spend all the dayes of your life in hearing, reading, praying, and the performance of holy duties; yet if you doe not offer them up to God in the name and mediation of Jesus Christ, they are all but like cyphers that amount to no sum at all, unlesse the righteousnesse of Christ be added to them: it is Christs righteousnesse that makes our services acceptable to God; Christ addes his incense to the prayers of all his Saints; now (beloved) though you make never so many prayers, yet if you have no share in Christ, nor in his sufferings, and prayers, and intercessions to God for thee, all thy prayers and holy duties are worth nothing, they will never bring thee to heaven; our persons must be in Christ, before our services can be accepted of God, and therefore the bare performance of duties, can be no prop to thee for to build hopes for heaven upon.

2. These things can be no prop of thy hopes for heaven, because hypocrites, whose persons and performances God doth hate, they are frequent in duties as well as you: the *Pharisees* they did *fast twice a week*, and *give almes*, and perform holy duties, and so those spoken of in the Prophet *Esay*, *They did delight to draw* Isa. 58. 2, 3.

near to God, and to know his wayes, as a nation that did righteousnesse, and forsook not the Ordinances of God: wherefore have we fasted, say they, *and thou seest not?* God did not accept of any thing they did: and so those in *Zac.* they kept *four fasting dayes* in *a year* for *seven yeares* together, and yet they said *he did not regard them:* and so likewise God doth not regard the prayer of the wicked, as in *Psal.* 105. 9. *The prayer of the wicked is an abomination to the Lord;* and so is their hearing too, for they come to hear when their hearts are after their covetousnesse.

Zach. 8. 19.

Psal. 105. 9

3. 3. Know thus much, that those very duties which God does accept at the hands of his children, those very duties will he reject at the hands of wicked men, and therefore the bare performance of duty can be no prop to build hopes for heaven upon; for though thou spendest longer time in prayer, & more time in hearing, reading, fasting, &c. then a godly man does, yet the Lord will accept of his duties and not of thine. I shall give you three instances for this; the first is between *Cain* and *Abel*: *Abel* he offered the *firstlings* of his *sheep*, and cattle, and of his flock, and *Cain* he offered the *first-fruites* of his *ground*; now *by faith* Abel *offered a more excellent offering then* Cain, though *Cains* offering was of more value then *Abels* was, yet *Abels* was accepted, when

Gen. 4.

Heb. 11.

the

the others was not; *Abels* sacrifice was accepted not in regard of the quantity, and worth, and value of it, but because *Abel* was a believer, and a justified man in the sight of God, and therefore he had respect unto his *person*, and then to his *sacrifice*. Another instance is in 1 *King.* 18. 25. between *Elijah* the Prophet, and the Prophets of *Baal*; *Elijah* the Prophet tooke two Bullocks, and bid the Prophets of *Baal* to chuse one, and you must think they would not chuse the worst of them, and he took the other, and yet the Lord shewed a token of acceptance to *Elijah* and his sacrifice, though it was the worst of the Bullocks, and shewed no acceptance to the Prophets of *Baal*, and the reason of it was because *Elijah* was a justified man in the sight of God, when the others were not. And so again in *Prov.* 15.8. it is said there, that *the sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight*: God doth delight in a poore penniless prayer coming from a godly man, when he will not accept of a costly sacrifice coming from a wicked man. 1 King. 18.25. Prov. 15.8.

4. The bare performance of duties can be no prop to build hopes for heaven upon, because God doth not look so much upon the *matter* of the duty what you do perform, as to the *manner* how, and the 4.

end

end why you doe perform them, though it may be the duty which you perform be the same for the matter of them, as God requires and commands, yet if they be not done in a right manner, God lookes upon it as nothing; God will not own those duties as done to him, that are not done in a right manner, and to a right end: as in *Joh.* 16. 24. *Hitherto* (sayes Christ) *you have asked nothing in my name, aske and receive that your joy may be full*; and yet they had put up many petitions in his name, but because they did it not in a right manner, Christ looke upon it as if they had asked nothing at all.

V. 5. Another false prop that wicked men build hopes of heaven upon, is a meere mistake of the promises and pillar of hope in Scripture; and this is done two wayes: either,

1. They make those promises to be props of hope which are not: or,

2. They doe misapply those promises that are true grounds of hope.

1. 1. They make those to be props of hope which are not; I shall name you three of them, the first is that passage in our common Liturgy, *At what time soever a sinner doth repent from the bottome of his heart, I will blot out all his sins out of my remembrance* (*saith the Lord*). This very sentence hath been a means to delude a world of men, whereas

Ezek. 18.

whereas indeed it is no ground at all to build hopes for heaven upon: for,

1. There are no such words as these to be found in the whole Scripture: and,

2. The place where these words are found, it is onely in the *common Liturgie*, which *Liturgie* is but an abstract of the *Popish Masse*, for though all that is in the *Popish Masse* be not in the *Common-Prayer*, yet all that is in the *Common-Prayer* is in the *Popish Masse*; it may be you will scarse believe this, but it is very true, as you may see, if you look into the second volume of the Book of Martyrs the 667. page, where there is a Letter inserted of King *Edward* the sixth, sent to the Papists in *Cornwall*, who were risen up in armes about the translating of the Masse into *English*, which they would by no meanes agree to, but rose up to oppose it; King *Edward* to pacifie them, wrote to them on this manner, *As for the Service-booke, the translating of it may seem to you to be some new thing, but they are the very same words in English which were before in Latine, and if the Masse book which is in Latine be good, then it is as good now, though it be translated into English.*

3. You will say the Lord himself said these words, *At what time a sinner doth repent I will blot all his sins out of my remembrance*, (saith the Lord). I answer, that it is not said

said so in the whole Book of God, and if you look into that Text of Scripture which they ground these words upon, that the Lord did say so, you shall find it otherwise; it is in *Ezek.* 18. 21. mark the words, these are Gods words indeed, *If a wicked man will turn from all the sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shal surely live and not dye.* They say *if a wicked man do repent of his sins*; now repentance is a generall work, *Judas* did repent, but his repentance did him no good; but here you see it is said that *if a wicked man turn from all his evill wayes, and do that which is lawfull and right*, then he shall *surely live*.

2. 2. Another Scripture-prop which wicked men build their hopes for heaven upon, but is indeed no prop, is this, that *the righteous man sinneth seven times a day*; this is one of the greatest props a wicked man hath, sayes he, what doe you tell me of my sins, the best men have their failings, the righteous sin seven times a day, and why may not I goe to heaven as well as they? wicked men make this a great prop to their hopes, when indeed there is no place of Scripture like this in the whole Bible; that which comes nearest to it, is in *Prov.* 24. 16. *A just man falleth seven times and riseth again, but the wicked fall into mischief*: now here is no mention of falling into

Prov. 24. 16.

sin

in the text, nor no mention of a day; but only thus, *a just man falleth seven times, and riseth again*: St. *Austin* gives this sense of the word; a godly man falleth *seven times*, that is often times; expounding this place with that in *Job* 5.19. *The Lord will be with thee in six troubles, and in seven there shall no evill touch thee!* A righteous man, sayes *Augustine*, *falleth* seven times, *five times*, seven times, he doth not fall into sin, but into affliction; *the righteous falleth seven times*, that is, the godly in this world are liable to fall seven times into affliction, that is, very often into afflictions and troubles while he lives here in this world; according to that of *Job*, *In six troubles and in seven the Lord shall deliver thee*, meaning oftentimes: and therefore this place carries no reference at all of falling into sin seven times a day. Job 5.19.

2. Suppose it were so, that the righteous did sin seven times a day, yet the text lyes in the next words, *that as often as he falleth he riseth again*; now it may be, many of you that make this a prop for your hopes of heaven, doe fall into sin day after day, and never rise out of them again by repentance: you leave out these words, *and riseth again*, for many of you live your whole lives long in an evill course, you wallow and lye down in sin, and therefore this can be no prop for your hopes.

2. Ano-

3. 3. Another sentence which they make a Scripture prop, but is not, is this, that *Christ died for all* and for every man in the world; This comes within the *Arminian* bounds, but this opinion is taken up by others too as well as them, that hold *universall Redemption*; but because I have already preached two or three Sermons upon this subject, I shall therefore only now speak so much as is needfull, to shew you the rottennesse and insufficiency of this prop: 1. Suppose Christ did dye for all, yet those men that are of this opinion, that Christ did dye for all, they doe not hold that all men are saved by Christ, but some men may fall off from Christ, and be damned, notwithstanding Christ dyed for them.

2. Take this by way of answer, that it is not likely that they should have benefit by Christs bloud, that have no benefit by his death.

3. To you that make this a plea for your hopes of heaven; observe this, that where there are these generall expressions, they are very ill understood: if you say they speak of universal & generall redemption, as in 2 Cor. 5. 14, 15. *Because we thus judge, that if one died for all, then are all dead, and he died for all, that they that live should not henceforth live unto themselves, but unto him that died for them and rose again*; why, here none can lay

lay claim to Christs death, but those that live to Christ that died for them and so in Heb. 2. 9. *But we see Jesus that was made a little lower then the Angels, for the suffering of death, crowned with glory and honour, that hee by the grace of God should taste death for every man*: but mark the restraint in the next words; *For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory* (here the Apostle restrains the words) *to make the captain of their salvation perfect through sufferings; for both he that sanctifieth, and they that are sanctified are all one, for which cause he is not ashamed to call them brethren*: the Apostle does here again restrain the words, and therefore this can be no more prop for your hopes, that are not sanctified; but thus much may suffice for the first branch, in shewing you how wicked men doe make those places to be Scripture props for their hopes which are not.

2. If they do not make those places to be Scripture props which are not, yet they doe misapply those places, which indeed are Scripture promises and grounds of hope; as that *Christ came into the World to save sinners*; now this is a Scripture promise, for Christ came to *seek and save them that were lost*: but now (beloved) men doe misapply this generall pillar of hope; they take them in the generall

2. Mat. 18. 11. Luk. 19. 10.

generall notions of them, and this make abundance of people to harbour great hopes of heaven in their hearts: but now I shall shew you, wherein they doe misapply them.

1. 1. In not considering that a man must be first in Christ, before he can lay claim to any promise of Christ. They run to the promise, and never examine first whether or no they have an interest in Christ.

The promise is good and comfortable, but it cannot convey any comfort to thy soul, unlesse thou art in Jesus Christ, no more then a dry pipe can convey water to thee without the fountain: we are first made Christs, and then we have a right to all the promises of Christ: it is by our interest in Christ, that we have a right and title to all the promises of God in Christ. If you have an interest in Christ, you have all the promises as it were bound up in a bundle, which you may have recourse to, and make use of when you will.

2. 2. They object and say, that the promises doe run in free and generall termes having no conditions annext to them.

Answ. It is true, there are some promises that are absolute, so as to have no condition going before them, but every promise in the Gospell hath some condition or other

ther annexe to it, if it hath not a condition going before it as meritorious; yet it hath a condition that followes after it, as in Gen. 17. 1. *I am thy God all sufficient,* (what then?) *walk before me and be thou perfect.* In 2 Cor. 6. 16, 18. *I will be their God, and they shall be my people: and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty:* what followes? why in the 1. verse of the next chapter, saies the Apostle there, *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthinesse both of the flesh and spirit, perfecting holinesse in the fear of God.* So in Heb. 5. 9. *Christ came into the world to save sinners,* but there is a condition goes after it, *he that sanctifieth, and they that are sanctified, must be all one:* There is no promise in all the Gospell, but that a condition is prefixt, or annexe to it: in Mat. 11. 28. saies Christ, *Come unto me all you that are weary and heavy laden, and I will give you rest:* there is a foregoing condition, we must *come unto Christ*; and other promises have conditions going after, as I could instance divers, but these shall suffice.

Gen. 17. 1.

2 Cor. 6. 16, 18.

2 Cor. 7. 1.

Heb. 5. 9.

Mat. 11. 28.

There are two props more behind, they are but very short ones, I shall goe over one of them now, because I would not be hindered in my afternoons work, in shewing you the difference between those that

have a reall and well grounded hope, and those that have only a false and deluding hope.

VI. 6. Another false prop that wicked men build hopes for heaven on is this, because they live honestly and justly among their neighbours, they give every man his due, and do no body any wrong, and the like, and therefore they conclude themselves in a very good condition.

Answ. 1. *Ans.* Were this a sufficient ground for hope for heaven, there would more of the heathens goe to heaven, then of you; for they walk very exactly, and are just and upright in all their dealings. But wicked and bad men may have very good meanings in them, as wee may see in *Balaam*, *Numb.* 23. 10. he desired *to die the death of the righteous, and that his last end might be like his*: this was a good desire and meaning in him.

2. 2. Take this for an answer, that though a bad meaning will defile and pollute a good action, yet a good meaning cannot advantage nor doe a bad action any good: as the *Scribes and Pharisees*, they performed very good actions in themselves, but they had self-ends, and bad meanings that spoiled all their duties; good meanings cannot justifie

bad actions. If thy actions be wicked, good meaning can do thee no good: Rom. 8. *Those that say, Let us do evill that good may come of it, their damnation is just.*

3. Let your meaning be never so good, yet if you have an ignorant minde, it is worth nothing, as in *Prov.* 19. 2. *The minde without knowledge cannot be good*; as no man ever became rich by meaning and purposing to be rich, but by labouring and endeavouring after it, so no man ever went to heaven by good meanings without good actions accompanying them. 3.

2. But say they, we do no body any harm, but pay every man his own. 2.

Answ. 1. Though you pay every man his own, yet do you give God his own? or rather do you not wrong God, and do him infinite indignities? *Answ.* 1.

2. Though you do not do man wrong, yet doe you not your own souls wrong? as we use to say of free-hearted men, they are enemies to no man but themselves: So now do not you doe your own souls wrong by harbouring of bosome lusts and corruptions in your souls? What benefit will it be to thee, that you do no body else wrong, when you doe your own souls wrong? you are no better then the Pharisees, for 2.

they were very exact in giving every man his due; the proud *Pharisee* could boast, *Luk.* 18. 11. *I am no extortioner nor unjust man*: you may mean well and give every man his own, and yet be a wicked man.

SERMON, XIV.

EPHES. 2. 12.

——Having no hope——

WEcome now to the last prop that wicked men doe build their hopes of heaven upon, which is this, if you beat them off from all the former props, from their small sins, from the mercies of God in generall, from their good duties, and good meanings, &c. then they run to this last plea; say they, Have not we reason to nourish hopes for heaven; for we have been present with dying men, that have been as bad as wee in their life time, and yet they have had very strong hopes for heaven, and strong hopes in God: and you know dying men will speak the truth, and therefore why may not we nourish hopes for heaven, as well as they? This is a very strong prop wicked men build their hopes upon: but VII.

I shall shew you the rottennesse and insufficiency of it in these three or four particulars.

1. 1. You must know that it is one thing to die stupidly, and another thing to die hopefully and peaceably: indeed, the worst men in the world, may die stupidly, their consciences may not doe its office when they die: they may have their consciences seared as it were with a hot iron, and think they are going to heaven, and never think otherwise till they drop down into hell; but now the godly, they die full of peace and comfort, as in *Psal.* 37. 37. *Mark the upright man, and behold the just, for the end of that man is peace*: but *there is no peace, saith my God, to the wicked, Esai.* 57. 41. There may be a heartednesse of conscience, and stupidity of heart, but they cannot die peaceably and in hope.

Psal. 37. 37.

Esa. 57 41.

2. 2. You that make this a prop for your hope, because you have seen wicked men die peaceably like Lambs; let me tell you thus much, that it is the greatest judgment in the world, for a wicked man to die peaceably, and quietly, in delusions, and conceits of going to heaven, when they are tumbling down headlong to hell: it were better for him, that God did let the flashings of hell fire to flie in his face: it were better for him that his conscience did

did tell him his danger, and his doom, then thus to die in a stupid manner. In *Job* 21. 23. it is said, that *a wicked man dies in his full strength, being wholly at ease and quiet:* no sin troubles him, nor no danger makes him afraid: so in *Psal.* 73. 4, 5. *they have no bands in their death, but their strength is firm; they are not in trouble, as other men, neither are they plagued as other men;* they have no trouble in their life time, and no bands in their death: now this is rather to be looked upon as a judgement upon them, and not as a mercy.

3. If this peace and quietnesse in a wicked mans conscience, did arise from any grounded assurance, or hope of heaven, then it might be lookt upon as a blessing; but when it doth arise meerly from the delusions of his own heart, then it is nothing but as it were a golden dore to let him into hell: it shall be with him as in *Esai.* 29. 8. *An hungry man dreameth, and beholdeth: but he awaketh, and his soul is empty:* so a wicked man dreams he is going to heaven, when he is falling down into hell. 3.

4. There may be great hopes of heaven expresst in a dying mans words, when there is not so much peace and quietnesse in his heart, as in *Prov.* 14. 13. *In the midst of laughter the heart is sorrowful.* In the midst of a wicked mans boasting there is a fear of hell. 4.

5. Though

5. Though you have seen some men that have dyed with stupidity of heart, depart quietly; yet there are other wicked men, whose consciences are awakened, that die full of horror, and terror, and amazement. When their consciences tell them, they have dyed swearers, or lyers, or drunkards, or adulterers, &c. they are filled with horror, and terror of conscience; that though he thought all his life time he should goe to heaven, yet he now fears he is going down into hell.

And thus I have done with the third Question, in shewing you the reasons why, (seeing the Scripture saies that a wicked man hath no hope) that of all the men in the world, wicked men do nourish greatest hopes for heaven in their hearts: there are only two queries more to handle, and then come to the fifth branch of mans misery.

Quest. 4. 4. The fourth Query in order is this; that seeing the Scripture sayes a wicked man hath no hope, and esteems of their false and presumptuous hope, to be as good as no hope; then how shall we know the difference between those well grounded hopes a godly man hath, and those presumptuous and deluding hopes wicked men have?

Answ. *Ans.* I shall here give you six apparent differences between them.

1. The

1. The hopes of a godly and regenerate man for heaven, it is gotten by, and grounded upon the word of God: and therefore it is called *the hope of the Gospell*, because it is gotten by the Gospell as the means, and grounded upon the Gospell as the end: that we (sayes the Apostle) *through the comfort of the Scriptures might have hope*: a godly man hath his comforts from the Scriptures. *Psal.* 119. 49. *Good is the word of the Lord, wherein thou hast caused thy servant to hope*. But now the hopes of wicked men, as they are gotten they know not how, so neither do they know upon what they are grounded, and this is the reason why they are called presumptuous hopes; for this is presumption, when a man does beleeve a thing, when he can have no visible nor likely means, to ground or bottome his hopes upon. 1. Col. 1. 23. Rom. 15. 4 Psal. 119. 49.

2. True and patient hope is bottomed upon the mercies of God, and the merits of Jesus Christ; and hence it is, that Christ is called *our hope*, because he is the foundation on whom beleevers do build all their hopes for heaven; so likewise they build their hope on the mercies of God, in *Psal.* 147. 11. *The Lord taketh pleasure in those that fear him, in those that hope in his mercy*: and again in *Psal.* 33. 18. *The eye of the Lord is upon them that fear him, upon them that trust in his mercy*: and so in 2. 1 Tim. 1. 1. Psal. 147. 11. Psal 33. 18.

Psal.

Psal. 52. 8. saies *David* there, *I trust in the mercies of God for ever and ever.* A godly man he is cast out of himself, and out of an opinion of his own righteousnesse, and his hopes are only built upon the mercy of God, and on the merits of Christ. But now the false and presumptuous hopes that wicked men have, are not built so much upon Gods mercy as their own duties, and not so much upon the merits of Christ, what he hath done for them, as upon their own duties what they have done for themselves.

3. 3. True hope doth comfort and beat up the heart under all the discomforts, that it meets with in the world: as *David* saies, *Psal.* 119. 81. *I had fainted under my afflictions, but that thy word is my hope:* and hence it is that you have those two admirable expressions put together, *Rom.* 5. 2, 3. *Rejoycing in hope, and glorying in tribulation*; these are put together to shew, that when a man can rejoyce in hope, he can glory in all the tribulations he meets with in the world. But now presumptuous hopes, are like lead, and ponderous weights, that will make you sink under every affliction. It is only a true and saving hope, that will enable you to hold up your heads under all afflictions and troubles.

4. 4. True hope does as well act for heaven, as hope for heaven; but a presump-

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spous hope, that hopes for heaven as its end, but yet never acts holinesse as its way to heaven; true hope as it hopes for heaven, so it labours to work out its salvation with fear and trembling: You have an admirable passage for this in *Psal.* 119.166. saies *David* there, *Lord I have trusted in thy salvation, and I have done thy commandements*: here is both hoping and acting for heaven put both together, wicked men they hope for heaven, but they do not do Gods commands, and so in *Psal.* 37.3. *Trust in the Lord and do good*, saies the Psalmist, here is trusting and doing put together, true hope doth act for heaven as well as hope for heaven; but false hope doth hope much and act little; wicked men will hope for salvation, but not work out their salvation; hope for heaven, but not labour for heaven: this is the fourth difference.

Psal. 119. 166.

Psal. 37. 3.

5. That man that hath true hope, he makes conscience to keep his heart pure, and free both from the love of sin, and from the dominion of sin, while he lives here in this world; you have a plain text for this in 1 *Joh.* 3.3. *He that hath this hope in him, purifieth himself even as God is pure*; he doth labour and endeavour to keep his heart upright, and pure, and free from sin. But now a false hope will hope for heaven, though they walk on after the imagina-

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1 Joh. 3. 3.

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ons of their own hearts, as in Esai. 51. 10.

Esai. 52. 10. *Thou hast walked in the greatnesse of thy wicked wayes; yet saidst thou not, there is no hope:* though they had great sins, yet they had great hopes for heaven; if thou art such a one as is mentioned in *Deut.* 29. 18. that saiest, *Thou shalt have peace, though thou walkest after the imaginations of thy own heart, to adde drunkennesse to thirst*, if thou art such a one, thy hope is only a presumptuous hope.

Deut. 29. 18.

6. 6. True hope flowes from a long and well grounded experience; this is the reason of that expression in *Rom.* 5. 4. *Patience worketh experience, and experience hope*: True hope flowes from a long and well grounded experience in the wales of God, and from an experience of the grace, and bounty, and love of God to his soul: and from experiences of the goodnesse, and mercy, and promises of God: and likewise from an experience of his own heart, in withstanding temptations, subduing corruption, and performing holy duties. Such experiences as these are inlets to a well grounded hope for heaven; but now the hopes of wicked men, are only the results of ignorance, they that never had any experience of themselves, nor of the wales of God; they have most hopes, but their hopes are only deluding, and presumptuous hopes: wicked men that do so quick-

Rom. 5. 4.

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ly get into a state of hope, without any former experiences of the wayes of God, it is a sign that their hopes are only vain and empty hopes; they are but pithy hopes: soft like your pithy trees, as Elders, and Withies, and such like trees, they shoot up fastest, and grow up soonest; whereas the more firm and stronger wood, as Oaks, and Elme, and the like, are a great while longer in growing, before they come to maturity; why, so it is a great while before a Godly man can get a well grounded assurance of his hopes for heaven.

And thus I have done with the Doctrinall part of this fourth branch of mans misery, (without hope) we come now to the application, and the Use that I shall make of it shall be threefold.

1. For consolation.
2. For terror: and,
3. For instruction.

Use

1. For consolation, to the people of God, though the Scripture sales a wicked man *hath no hope*, yet it sayes otherwise of you that are a people of God, the Scripture tels you that *your hope is laid up in heaven for you*; and *the Lord is your hope*; though wicked men have no hopes for heaven, yet you have grounded, and assured, and certain hopes for heaven: your hope is laid up for you in another world: the wicked have only their hopes in this life,

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Col. 1.5. Jer. 17.17. Psal. 71.5.

Job 8. 13. life, and when they die, their hopes shall perish, as in *Prov.* 11. 7. *When a wicked man dyeth, his expectation shall perish, and the hope of unjust men perisheth*; but it is not so with you, for *the godly hope in their death*. And this hope of a godly man, is not as the Papists hold, for though they grant a believer hath *hope*, yet they deny that he may have *assurance*, they say that all a beleever hath evidence for heaven is only a hope, a peradventure, (a most uncomfortable tenent) whereas the Scripture saies, there is as full an assurance of hope, as of faith, in Heb. 6. 11. saith the Apostle, *use all diligence to the full assurance of hope unto the end*, and so in *Rom.* 5. 5. *Your hope is such as will not make you ashamed*; your hopes are not like the hopes of men that hope for dead mens shoes (as the proverb is), for they may go on barefoot before they die, but *Christ, who is our hope, he hath dyed already, and risen again*; he hath made his will and testament, and hath left us legacies, and bequeathed ribbes to us: our hopes are well grounded hopes, not as other mens are, that will leave them, when they have most need of them.

Heb. 6. 11.

Rom. 5. 5.

Use 2. *Use* 2. The second Use shall be by way of terrour, to shew you the misery of those men, that have only presumptuous hopes for heaven.

1. You are in a state of unlikelihood to

to be converted; more then any other men in the world; and this is the reason why the Scripture tells us, *that whores and harlots shall go to heaven*, before the Scribes and Pharisees, and yet they were a very strict people, and did walk very outwardly holy; and the reason is, because it is an easier matter to convince a harlot of her sins, then to convince a proud Pharisee, that thinks himself as good as the best, and hath lived in peace all his life time.

Let me tell you thus much, that your hopes will leave you, when you have most need of them. *Prov.* 11. 7. the place before quoted: *The hope of the wicked shall perish off, and when he dies, his expectation shall perish: he looks for heaven, but he shall be disappointed*, as in *Job* 8. 14. His confidence shall be cut off, and his trust shall be like a *Spiders web*, as the Spider wraps himself in his web, and dwels there securely all this week long, but at the end of the week, when the maid comes to sweep the windowes, she sweeps down the web, and the Spider both: just so the hopes of all wicked men shall come to nothing: and so in *Job* 11. 20. *The eyes of the wicked shall fail, and they shall not escape: and their hope shall be as the giving up of the ghost.* As a dying man, a little before his death, is pretty joyfull and merry, and entertains some hopes of a longer life, but when his eye-

eye-strings crack, and the tokens of death appear upon him, then his heart fails him, and all his hopes are dasht in pieces, and taken from him; just so it is with wicked men, they are full of hopes for heaven, till they come to dye, but then their hopes leave them, and all their expectations perish.

3. 3. Your harbouring false and presumptuous hopes for heaven, does produce this threefold miserable and unavoidable effect upon you: 1. Frustration: 2. Vexation: and 3. Damnation.

2. 1. It produceth frustration and disappointment of all your hopes: when you are a dying, you hope that after death, you shall launch forth into a sea of joy and pleasure, when on the contrary you shall launch forth into a river of brimstone, which the breath of the Lord shall kindle: you hope it may be, that after death, you shall be carryed by Angels into *Abrahams* bosome, when you may be carryed by the Devils into Beelzebubs bosome: you hope it may be that death shall be a door to let you into heaven, when it shall be only a back door to let your soul down into hell.

2. It shall produce in you vexation. Now vexation ariseth either from disappointment, or revenge: why, so wicked men shall not only have a privati-

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on of happinesse, but a vexation in the losse of happinesse. And hence it is, that some Divines give the reason why it is said in *Mat.* 8. 12. *that in hell there shall be weeping and gnashing of teeth*; Some are of an opinion, that as our fire burns hot, so the fire of hell shall burn cold, but that is but a fancy: our Divines say, that there shall be *gnashing of teeth in hell*, in token of that vexation of minde that shall be in wicked men, because all their hopes are so frustrated and disappointed, *they shall gnash their teeth* for vexation of minde, *when they shall see* Abraham, *and* Isaac, *and* Jacob, *and all the Prophets in the Kingdome of God, and they themselves thrust out*. Luk. 13. 28.

3. These false hopes will likewise produce your damnation: a wicked man that harbours false hopes for heaven in his heart, is like a man sleeping upon the Mast of a Ship, who (it may be) is dreaming a very pleasant and delightfull dream, and upon a sudden comes a blast of winde and blowes him into the Sea; so a wicked man he is but in a golden dream on his death bed, and he hopes that he is going to heaven, till he be plunged down into hell: all this represents to you the dreadfull condition of those men that have onely presumptuous hopes for heaven. 3.

We come now to the third use, which shall be for instruction; and if this be so, Use 3.

then this may teach us these two or three lessons.

1. Let us take heed lest we run into this easie delusion, there are some in the world that doe fall into it, and therefore why may not we as well as others? therefore take heed that you doe not fancy to your selves false hopes of heaven.

2. Doe you that are godly take heed that you do not cast off all your hopes for heaven: doe not you say that hope is cut off from you; as wicked men are apt to harbour groundlesse hopes for heaven, so good men are too apt to cast off grounded hopes for heaven; therefore do not say there is no hope for you, for there is hope for you.

3. Do not harbour in your hearts, common and ordinary conceits of this grace of hope, as if it were so easie a matter to obtain it: It is naturall for men to think that this grace of hope is very easie to be gotten, for say they, were it not for hope the heart would break; wicked men are ready to thinke that this grace of hope is easie to be gotten by any body, and to be had of all, therefore take heed of this, and consider that there is the same certainty, the same excellency, and the same efficacy, in this grace of hope, as there is in faith.

1. There is the same certainty in it: *Heb.* 6.11. it

6. 11. it is called *the full assurance of hope.*

2. There is the same excellency in it, *Tit.* 2. 13. it is called *a blessed hope*: and, 2.

3. There is the same efficacy in it, as in the grace of faith, in *Act.* 15. 9. it is said there, that *Faith purifieth the heart*, and so likewise does *hope*, 1 *Joh.* 3. 3. *Every man that hath this hope in him, purifieth himself, even as God is pure*: And, 3. *Act.* 15. 9. 1 Joh. 3 3.

4. There is the same difficulty in getting hope as in getting faith: for 1. *this* is gotten by the *word of God*, *Rom.* 10. 17. and so is *hope* too, *Col.* 1. 23. it is gotten by the [illegible]*bing of the Word.* 4.

2. Faith is wrought in us by the power of God: *Heb.* 12. 2. *Christ is the author and finisher of our faith*; and so is hope likewise wrought in us by the power of the holy Ghost, *Rom.* 15. 13 *that ye may abound in hope through the power of the Holy Ghost*. So that hereby you see that you ought not to have such low thoughts of this grace of hope, as if it were an easie matter for every man to get it; for there is as much certainty, as much excellency, as much efficacy in this grace, and as much difficulty in getting this grace of hope, as there is in faith. And thus I have done with the 4. branch of an unconverted mans misery, that he is without any well grounded hopes for heaven.

SERMON XV.

EPHES. 2. 12.

And without God in the World.

V. WE come now to the fifth misery of men by Nature, which is this, that they are *without God in the World*; and here first I shall give you something from the order of the words, and then unfold them; and then draw out some Doctrines from them.

Quest. 1. For the order of the words, Why is their being *without Christ* put in the first place of the Text, and their being *without God* put in the last place?

Answ. Their being *without Christ*, is put in the first place, because it was the inlet of all their misery, and their being *without God* is put in the last place, because it is the finall upshot of mans misery; it is the inlet of a mans misery to bee *without Christ*, and it is his misery to be an *alien to the Common-wealth of Israel*, and a *stranger to*

the Covenant of Promise, and to be *without hope*, and it is the upshot of all thy misery to be *without God in the World*; and here I shall shew you that there are multitudes of men and women in the World, that are without God, though they doe every day worship God, yet they may live all their dayes without God; but before I speak to this, I must unfold two or three things in the words, as

1. How can it be said here that they were *without God in the World*, when the Apostle says in another place, that *the wicked cannot be without God, the Lord is not farre from every one of us, for in him we live and move and have our being*, here the Apostle sayes that wicked men are not *far from God*, and that they *live in God*; and therefore how can it be said in the Text, that wicked men are *without God in the World*, whereas we are all *Gods off-spring*, and come from God, how can this be? *Object.* Act. 17. 27.

Answ. The answer is very easie, and that is this, that in some sense there is no man nor creature in the World without God; and yet in another sense there are multitudes of men that are without God in the World. *Answ.*

1. In some sense there is no man can be said to be without God; that is, by way of creation, preservation, sustentation, and ruling over us, every one is in God by 1.

way of creation and preſervation, &c. But now in another ſenſe there are multitudes of people without God, this is in a way of ſpeciall intereſt in him, without a reconciled God, without God as a Father to you in Jeſus Chriſt, without a God that you can lay claim to as yours, in this ſenſe multitudes of people are without God in the World.

2. Another thing that I ſhall explaine to you is this, what it is to be *without God*, and *without God in the World*.

I anſwer, that *to be without God* it includes in it in Scripture phraſe theſe four things.

1. To be without the knowledge of the true God.

2. To be without the true worſhip of the true God.

3. To be without a true obedience to the true God; And

4. To be without a peculiar intereſt and propriety in God.

1. To be without God, is to be without the knowledge of the true God; then a man is ſaid to be without God, when he doth not know the true God. Every man in the World hath ſomething or other to be his God, as in *Jonah* 1. 5, 6. when there was a great tempeſt upon the Sea, and the ſhip like to be caſt away that *Jonah* was in, it is ſaid, that *every man prayed*

to

to his God, and Jonah he prayed to the Lord his God, and so in Micah 4.5. *For all people will walk every one in the name of his God, and we will walk in the name of our God for ever and ever.* Every man may have something to worship as a God, and yet be without the true God, those are said to be without God, that are without the knowledg of the true God, as you may see in 2 Chr. 15.3. it is said there, that *for a long time Israel was without the true God*, without God, how so? doth not God rule and governe and preserve the World? yes, but they are said to be without God, because they were without the knowledge of God, for if you mark the next words, it is said, *they were without the teaching Priest, and without the Law*, so that all the while they lay in ignorance of the true God, they were said to be without God. Mic.4.5.

2. Men may be said to be without God, when they are without the true worship of the true God; all the while the children of *Israel* had the Ark among them which was the signe of Gods presence, all that while God was among them, but when the Ark was taken God was gone too, the Lord will be with you while you are with him, while you worship God sincerely and uprightly according to his wil, so long God will be with you. II.

3. To be without God is to live without III.

out true obedience to the true God, when men doe so live as that the commands of God bear no sway over them, it is a signe they are without God, as in Psal. 81. 11. *My people*, saith God, *would not hear my voyce, and Israel would have none of me*; the not obeying of Gods commands is a not having of God; thou art without God in the world oh man, unto whose conscience the soveraignty and authority of a God cannot give a check, and a controll to thy lusts, to bring thee into obedience to him.

Psal. 81. 11.

IV. 4. To be without God in the world, is to be without a peculiar interest and propriety in God as your God, when you cannot say that God is your Father.

Now if you ask me in which of these four senses these *Ephesians* here in the text, were without God, I answer, that they were without God in all of them, for while they were in a state of Gentilisme, they were without the knowledge of the true God, and without the worship of the true God, and without any obedience to the true God, and without any reall interest and propriety in God, but chiefly the two latter are included in this phrase; the generall point of Doctrine that I shall observe, from this last branch of mans misery shall be this,

Doctr. *That every man during the state of his unregenerac*

regeneracy is without God in the world; this only in the generall.

But here some may enquire what is meant by this expression *without God in the World*; The meaning is, that they were without any propriety or interest in God in this world, and if they are without God in this world, they must of necessity bee without God in another world. And thus you have the words explained to you, I shall now give you a more particular view of them; *without God in the World*, the words as they are rendered in our translation, incline this way, for a man to be without any peculiar interest and propriety in God, but these words (*without God in the World*) in the Greek signifies Atheists in the World; that is, they did so live as if there were no God in the World: so then the words being thus opened, there are two things involved in this phrase *without God in the World*.

1. That they were Atheists in the world, that is, so living, as if there were no God in the World. 1.

2. They were living in the World without any peculiar interest or propriety in God. 2.

From the first of these, that they were Atheists in the World, you may note this,

Doctr. *That every man in the state of unregeneracy, bee is an Atheist in the World*; he Doctr. 1.

is

is a man that lives as if there were no God in the World, every man in the state of unregeneracy is a practicall Atheist; now when I tell you that every wicked man is an Atheist, doe not mistake me, for there are two sorts of Atheists, an *Atheist in judgement*, and an *Atheist in practice*; an atheist in judgement is such a one, as Pagans and Heathens are, but an Atheist in practice is such a one as lives, as if there were no God in the World; so that the Doctrine is, that every unregenerate man is a *practicall Atheist*, that is, he so lives as if there were no God in the World, *Psal.* 14.1. *The Fool hath said in his heart there is no God*, that is, he so lives as if there were no God that takes notice of what hee does; thou art a practicall Atheist oh man that so livest in the World, as if there were no God in the world; and here

Psal. 14. 1.

1. I shall shew you how it comes to passe that any man is so grossely wicked to live as if there were no God in the World; And

2. I shall give you the characters of a man that does live after this manner.

1. How it comes to passe that men should be so grossely wicked, such practicall Atheists, to live as if there were no God in the World, I shall give you four grounds of it.

Foure grounds of Atheism.

1. 1. The first reason is because of Gods for-

forbearance towards them, Eccles 8. 11. *Because God doth not speedily execute judgement upon wicked men* when they commit a sinne, therefore they run into thoughts of Atheism, and sinne with greedinesse, as if there were no God in the World, as in Psal. 50. 21. *These things*, sayes God, *thou hast done, and I held my tongue, therefore thou thoughtest that I was like thee, but I will reprove thee, and set thy sins in order before thee*, because God held his tongue, and did not reprove them for their sins, therefore they thought him to be such a one as themselves, that he was a sinner as well as they; *because sentence against an evill work is not speedily executed, therefore the hearts of the sonnes of men are set in them to doe evill*, the forbearance of God to wicked men makes them run on into practicall atheism, whereas this is no ground at all to encourage thee to run on in sin; for

Eccles. 8. 11.

Psal. 50. 21

1. The forbearance of Gods judgments was never intended by God to breed atheism in thy heart, but to provoke thee to repentance, as the Apostle sayes, *The bountifulnesse and long suffering of God should lead us to repentance.*

1.

Rom. 2. 4.

2. This will aggravate thy condemnation, to make the forbearance of God, a provocation to thee to goe on in sinne; And,

2.

3. Know this that though God doth for-

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forbeare a while from punishing of thee for thy sins, yet he does neither *forgive* thee nor *forget* thee, as in *Nahum* 1.3. *The Lord is slow to anger*, but he is *great in power*, and he *will not surely clear the wicked*; though God does forbear thee, yet he will not forget thee: so in *Eccles.* 8.12. *Though a sinner doth evill an hundred times, and his days be prolonged, yet it shall not bee well with him in the latter end.*

Eccles. 8. 12.

2. Another ground whereby wicked men do plunge themselves into atheism is this, because they see other men that are knowing men, and professing religion, men that doe pretend to know God, and love God, and worship God, when wicked men shall see such men as these fall into great and grosse sins, and live so unanswerable to their profession, this makes them conclude that there is no God in the World, as in *Rom.* 2.24. sayes the Apostle there, *the name of God is blasphemed among the Gentiles through you.* I have read a hrange story of a woman here in *England*, that called in question the Deity, whether there was a God or no, and a Minister coming to her to convince her, and satisfie her conscience, and to perswade her into a beleife that there was a God, asked of her this question, how she came to bee an atheist, shee answered the very first thing that caused her to entertaine

Rom. 2. 24

thoughts

thoughts of atheisme, to beleive there was no God, was the seeing of him live so wickedly and profanely; for, sayes shee, I know you to be a learned and knowing man, and you preach good Sermons, and exhort people well, and the very beholding you to live so wickedly, to be a swearer, a lyer, a drunkard, and a Sabbath breaker, &c. this made me to question, whether there were a God in heaven or no, seeing he did let you run on still unpunished.

3. Another thing that makes men live as if there were no God in the World, is the questioning of the authority of the Scriptures. I have read of one (a great scholar in this kingdome) that the means whereby he came to be an atheist was this, he first began to question, whether the Bible were the Word of God or no; because he did not know whether *Moses* that penned the beginning of it were a man of God or no; then he questioned how *Moses* could write of those things that were done before he was born, and then whether the Papists might not alter it in the translating of it; and many others questions till by degrees he came to be a very atheist, and to question whether there were a God or no: and so there are some errours now in print, that tend very much to atheisme; there are some that do affirme, that 3.

that that Booke or volume of Bookes called the Bible is not the Word of God, and such an opinion as this does very much worke upon mens hearts and perswade them, that there is no God, as in 1 Pet. 3. 4. sayes the Apostle, *There shall come in the last dayes scoffers, walking after their owne lusts*, (there are the Atheists, but how came they to be so? mark the next words) *and saying, Where is the promise of his coming? for since the Fathers fell asleep all things continue as they were from the beginning*, say they, we have heard that all men must be judged, that after death they must appeare before the Judgement-seat of God, to give an account of all their actions; Now because they did not see these things accomplisht already, they cryed out, *Where is the promise of his coming?* they would not beleeve there was any such thing, the questioning of the truths of God was that which brought them to be very atheists.

1 Pet. 3. 4.

4. Another ground from whence atheism doth flow is pride of heart; it is very well observed by one, that most commonly Atheists are of the greatest men; you shall seldome see a poore man an atheist, but rich men altogether: as *Pharaoh* in *Exod.* 5. 2. *Who is the Lord* (sayes he) *that I should obey his voice?* and so *Nebuchadnezzar*, in *Dan.* 3. *Who is that God* (sayes hee)

4.

Exod. 5. 2.

Dan. 3. 15.

me) that shall deliver you out of my hands? so Alexander said himselfe was God. Atheists are ordinarily of the greatest and richest and highest people.

But here some may object and say, What doe you tell us here in England, that wee are without God in the world? you may say so to Pagans and Heathens, but wee hope you will not say so to us. *Object.*

For answer to this Objection, I shall here shew you 13 discoveries of a practicall atheist. I shall give you three of them out of the Scripture, and ten more deduced from the Scripture: in *Psal.* 14. 1. where it is said, *The Foole hath said in his heart there is no God*, in that very Psalm there are three discoveries of an atheist. *Answ.* Thirteen Characters of an Atheist. *Psal.* 14. 1.

1. A man living all his dayes in a prophane and disordered course of life towards God, such an one is an atheist in the first verse of that same Psalme, *The Foole hath said in his heart there is no God*, what follows? *they are corrupt, they have done abominable workes, there is none that doth good*, that man that all his life-time lives in a disorderly course of life, and addes drunkennesse to thirst, and commits one sinne after another, that man is a practicall atheist, hee lives as if there were no God in the World. 1.

2. That

2. 2. That man that doth wholly neglect the duty of prayer in the 4. verse of the 14. Psalm, *They eat up my people as they eat bread, and they call not upon the Lord*, such a man is a practicall atheist.

3. 3. That man that hates and carries a grudge in his heart, against those that feare the Lord, that man is an atheist: in *Psal.* 14. 6. *You have shamed the counsell of the poore, because the Lord is his refuge.*

Use. Now give me leave a little to presse these three discoveries home upon your consciences. Are they atheists that live a disorderly life, and walk in a course of wickednesse all their dayes? are such as these atheists? Oh then how many atheists are there now in the world, that doe spend all their days in sin and vanity, and in a moment goe down into the grave!

2. Are they atheists that doe neglect the duty of prayer? oh then with grief of heart be it spoken, how many atheists are there in the World that doe wholly omit this duty, both in their families and in their closets? How many are there that can say, they never goe to God upon their knees in secret, to beg for grace and mercy from God? and this neglect of secret duties, is a palpable demonstration that you doe live as if there were no God in the World, and in so doing ye are very atheists.

3. Is

3. Is hatred and contempt of the people of God, a badge of an atheist? then likewise are there many Atheists in the world; how many are there that can love a swearer and adulterer, a prophaner, &c. yea, love a dog and yet hate a Christian? this proceeds from a root of Atheism that is in their hearts.

SERMON, XVI.

EPHES. 2. 12.

——*And without God in the world.*

I Have delivered you in my last, three Scripture discoveries of an Atheist; there are ten other Characters yet behinde, that are drawn from the Scriptures: As,

4. 1. That man is an Atheist that does indulge and favour himself in the practise of secret sins; he that does continually allow and favour himself in the practise of secret sins, that man lives as if there were no God in the world. Reverend Mr. *Perkins* gives us this badge of an Atheist, that that very sinne which he will not dare to commit in the presence of a child, yet that sin will he venture upon when no eye sees him; thou that canst venture upon a sin, in hope of secresie, thinking to hide it from the All-seeing

Eye

Eye of God, thou art a very Atheist, thou that darest do that in the sight of God, that thou art afraid to doe in the presence of a man; this proceeds meerly from a root of Atheisme that is in the heart, as in *Job* 22. 12, 13, 14. When a wicked man hath done wickedly, he is ready to say, *How doth God know? can he judge through the thick clouds? thick clouds are a covering to him, that he seeth not*; these are the expressions of an Atheisticall heart. An Atheist if he can but keep himself from the censure and reproach of men, it is well enough, if men cannot say black to his eye, or there goes a drunkard, a swearer, an adulterer, or the like, he is never troubled for his sins. Oh therefore thou that wouldst be accounted chast, where thou dwellest, and yet keepest thy *Dalilah* in thy lap: and oh thou debauched Hyer, that canst quietly and securely walk on in wayes of sin, so that thou canst but keep them from the eyes of men; know thus much, that this proceeds from thy Atheisticall heart. When the hope of secresie imboldens any man to the practise of any sin, that man is a very Atheist; you that can fear the eye of a mortall man, and yet not be afraid of the All-seeing Eye of an immortall God; you that were never troubled for your sinnes, when no body knew them but your selves; but now this

Iob 22. 12, 13, 14.

is that which troubles you, that your sins are known to others, if it be thus with thee, thou art a practicall Atheist: those that are troubled, not because God sees their sins, but because man sees them, they are very Atheists, as in *Job* 24. 13, 15, 17. these are they, *that abhorre the light, they know not the way thereof, nor continue in the path thereof, the eye also of the Adulterer waiteth for the twilight, and saith no eye shall see me, and disguiseth his face, for the morning to them is as the shadow of death, and if one know them, they are in the terrours of the shadow of death*: such as these are very Atheists, they were not troubled because God saw their sins, but because man did see their sins; this is as the terrour of death to them: they would not have men see their sins, and yet they do not care what follies they are guilty of in the sight of God; so that men cannot say black to their eyes, they are well enough. Such men as indulge themselves in the practise of secret sins, are practicall Atheists. A godly man will fear to commit a secret sin, as well as a known grosse and open sinne; as *Joseph*, *How shall I doe this great wickednesse, and so sin against God?* if the apprehensions of a God do lie near your heart, you will have a care to avoid secret, as well as open sins.

Job 24. 13, 15, 17.

Gen. 39. 9.

5. 2. Another discovery is this, that man

is a practicall Atheist, that does not make conscience of the performance of secret duties: he that never prayes in secret, harbours this Atheisticall thought in him, that God doth not hear him; it is very observable of the *Scribes* and *Pharisees* in Scripture, you shall never read of a secret fast they kept, nor of a private prayer they made, but they had publique fasts a great many, they did *fast twice a week*, and *pray in the corners of the streets*, and *give Almes*, &c. but you never read of any *private* and *secret* duties they did perform; which did proceed meerly from roots of Atheisme in their hearts: and so this is an evidence of the Atheisticall heart, if thou dost never make conscience of going to God in secret, and beg for grace and mercy from him; he is a very Atheist that lives in the neglect of secret duties; for those men that retain in their hearts, an apprehension of a Deity, they know that there is no time so well spent, as that which is imployed in secret prayer to God. *Cant.* 2. 14. *Oh my dove* (sayes Christ) *that art in the clifts of the rocks, in the secret places of the stairs: let mee see thy countenance, let me hear thy voyce, for sweet is thy voice, and thy countenance is comely*; Oh thou poor soul (saies Christ) that dost pray in secret, and weep in secret corners, let me see thy face, and hear thy voice. A man that hath the apprehensi-

Cant. 2. 14.

ons at a God before him, he knowes, that the Lord sees and takes notice of the breathings of his heart before him in secret: and therefore they are as much in the close to pray in secret, and to powre out their soules before God in private, as they are in publique. It is very observable that there were very few actions of Christ that were recorded by all the four Evangelists, and yet this of Christs *praying alone*, when no body was with him, is recorded by them all *: whereas other things, if they be recorded by one, they are left out by another; but this is spoken of by all of them. Now the reason of it is this, because Christ would be an example to us, to teach us to be frequent in the performance of this duty; and therefore it is a sign of an Atheisticall heart in any one that does not make conscience of powring out his heart in secret prayer to God.

* Mat. 26. 39. Luk. 22. 41. Mar. 14. 35. Joh. 17.

6. 5. Another Character is this, that man that doth make impunity to be a provocation to impiety; my meaning is this, he that makes the patience and forbearance and long-suffering of God towards him, to be a provocation to sinne: that because God doth not presently punish him for his sin, therefore he will go on in sin still, such a man is a very Atheist: as in Psal. 50. 21. *These things hast thou done* (saies God)

and

and I held my tongue, therefore thou thoughtst that I was such a one as thy self: (Beloved) if any of you harbour such thoughts as those in your hearts, that because God doth not presently punish you for your sins, therefore you will go on still in sin: let me tell you, that this is the practise of every Atheist. Because the drunkard is not taken away by God, while the wine is in his head; and because the swearer is not destroyed by God, while the oath is in his mouth; and because the lyer is not cut off by God, while the lie is upon his tongue, therefore they will run on with greedinesse, and willingnesse in the same sins, all this flowes from the very root of Atheisme, that is in thy heart.

4. That man is an Atheist that carries in his heart a forgetfulnesse, and a carelesnesse of the day of judgement, as in 2 Pet. 3. 4. *And there shall come in the last dayes scoffers, walking after their own lusts, saying, Where is the promise of his coming?* Thou that doest not harbour in thy heart, a mindfulnesse of the day of Judgement, art a very Atheist, for thou that doest not beleeve God to be a Judge, doest not beleeve him to be a God; When *Paul* spake to *Felix* of *temperance*, and of the *judgement to come*, his *heart trembled at* the hearing of it. *Eccles.* 11. 9. *Rejoyce oh young man in thy youth, and let thy heart cheer thee in the dayes of thy youth, and* 7. Act. 24. 25.

walk in the wayes of thy heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee to judgement. Thou that livest in the world, and never so much as thinkest of a day of judgement, thou art a very Atheist; and oh (beloved) how many Atheists are there now in the world in this regard, that do put far from them the evill day!

8. 5. That man is a very Atheist, that in the time of trouble and distresse, does mistrust the providence of God, and run unto base means for help and remedy: thus did *Saul* discover himself to be an Atheist, 1 *Sam.* 28. 7, 8. when he was in distresse, he went to the Witch of *Endor* for help and succour. And what does God say of such as run to Witches and Wizards; *Is it not because there is not a God in Israel, that you run to other Gods to inquire of them?* It is meer Atheisme for any to distrust God, and run unto others for help, or any other way to run into sinfull courses in time of danger, to finde relief, you do hereby declare, that you think there is no God in the world.

9. 6. That man is an Atheist that does place his affections upon any thing in the world more then upon God: such a man lives without God in the world. A covetous man that placeth his love upon his money, more then upon any thing in the

world,

world, that man makes gold his God, and therefore these two are joyned together, Ephes. 15.5. *The covetous person, who also is an idolater*, he makes an idoll of his money: and this *Job* frees himself from, in *Job* 31. Job 31.24. he saies he, *I have not made gold my hope, nor said gold my confidence, for, if I had done so, then I had denyed the God above*, saies he in the 28. vers. 28. vers: why now (beloved) there are many among us that love money better then their own soules, that will sell their souls to gain a little wealth: many among us love money better then we love heaven it self, that do not care what sins they commit for it; and had rather part with their soules, then with their riches. And so when you set your love upon your belly, you make your belly your God; or if upon pleasures, then you make pleasures your God; and so of any thing else. And therefore (beloved) I beseech you look to it, and examine your selves; is not God undervalued sometimes, when your lusts are set in the throne? is not God sometimes very low in your estimation, and other things set above him? if it be so, it is meer Atheisme in your hearts.

7. That man is an Atheist, that makes no 10. conscience of keeping those vowes and covenants he hath made with God. The Scripture looks upon that man as an Atheist, that does not make conscience of per-

performing those covenants which he hath made with God; in *Josh.* 24. 25, 26. there Joshua *made a covenant with the people, and set them a statute, and an ordinance in Shechem, and he wrote these words in the book of the Law of God, and took a great stone, and set it up there under an oake that was by the Sanctuary of the Lord: and Joshua said unto all the people, Behold this stone shall be a witnesse unto us, for it hath heard all the words of the Lord which he spake unto us, it shall be there for a witnesse unto you, lest ye deny your God:* and therefore those men that do call the covenant that we have made, (with hands lifted up to the high God) an old Almanack out of date, and do scorn and despise the oath they have taken, and make no conscience of keeping the vowes and covenants they have made with God, the Scripture looks upon such men, as very Atheists: and (beloved) in this regard, there are more Atheists now in *England*, then ever there were since the world stood. But the Lord will manifest himself to be a just God, though wicked men do despise his covenant, and count it as an unholy thing.

Josh. 24. 25, 26.

11. 8. That man is a very Atheist, whose conscience does never trouble him, nor check him for the commission of any sinne. That man that can be drunk to day, and swear to morrow, and cheat the next day,

and

and commit one sin after another, and yet his conscience never give him any controll, that man is a very Atheist. Those that can live in the world, and commit grosse sins every day, and their consciences never check them for their sinnes, it is a sad sign that such men are practicall Atheists. If you have the fear of God in you, and the thoughts of a God upon you, it will make you reflect upon sins past, and be grieved for sinnes and miscarriages of twenty years standing: thus did *Joseph's* brethren call to minde their former sins, *Gen. 42. 21. And they said one to another, We have verily sinned against our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear him, and therefore is this evill come upon us*; and so *Job, Thou writest bitter things against me, and makest me to possess the iniquities of my youth*: and so *David* prays, that *God would not remember the sins of his youth*. But now you that can be drunk one day after another, and belch out one oath after another, and commit one sinne after another, and thy conscience never controll thee, the Lord be merciſull to thee, for thou art plunged into a depth of Atheisme. One compares an Atheist to a duck in a pond, if a man throwes a stone into the water, where she is, she will presently dive under, but let it thunder or lighten never so much in the heavens, she takes no notice of

Gen. 42. 21.

Iob 13. 26.

Psal. 25. 7

of it; so an Atheist he cannot endure, that men should take notice of him, or discover his wickednesse, to reprove him, or speak against him, but let God thunder upon him never so much, he will not be troubled at it; did you live under the apprehensions of a Deity, it is impossible your consciences should be so long and so frequently out of its office.

12. 9. Those men are very Atheists, that do yeeld to a detestable indifferency in matters of Religion; that man that will sleep in a whole skin, and not dare to do any thing, to the hazarding of his estate or person, for the advancement of true religion, such a man is a very Atheist. I will give you a strange place for this, in 1 *King.* 18. 21. saves *Elijah* the Prophet to the people, *How long will you halt between two opinions? if the Lord be God, then follow him, but if Baal be God, then follow him:* and the text sales, *the people held their peace, and answered him not a word*; they neither said they would follow after God, neither did they say they would follow after *Baal*: if God were too strong for *Baal*, they would be for God; but if *Baal* did prevail, they would follow after him; which did manifest their Atheisme, and that God was not their God: that man that takes God to be his God, must follow him through whatsoever troubles or afflictions hee

1 King. 18. 21.

meets

meet withall in the world; and indifferency in matters of religion, does argue men to be very Atheists. And therefore all time-servers, that live according to the times, that are men of indifferent tempers, any religion rather then fail, will serve their turns, such men are practical Atheists.

10. Men do then shew themselves to be very Atheists, when their practises shall palpably thwart, and contradict their professions, when they are such as those spoken of in *Tit.* 1. 16. that *in their words do profesie to know Christ, but in their works deny him.* Those that do professe themselves to be Christians, and yet live like heathens; that professe themselves to have an *inheritance with the Saints in light*, and yet walk here as *Children of darkenesse* such men are very Atheists. And thus I have done with these ten discoveries of a practicall Atheist; I have given you thirteen in all, three of them out of the Scripture, and ten to be deduced from the Scripture. 13.

Now the use that I shall make of this, shall be by way of counsell and advice: if this be so as you have heard, that all ungenerate men are practicall Atheists, they live as if there were no God in the world. Oh then that you would bewaile this practical Atheism that is among you; Doth not thou favour thy self in the practise *Use* 1.

of

of secret sinnes? or dost thou make no conscience of the performance of secret duties? Doest thou make impunity to be a provocation to impiety? and doest thou carry in thy minde a forgetfulnesse of the day of Judgement? or dost thou distrust the providence of God in times of trouble and distresse? Doest thou place thy affections upon any thing in the world more then upon God? And doest thou make no conscience of performing the vowes and covenants thou hast made with God? Does thy conscience never trouble thee after the commission of sinnes? Art thou a luke warm and indifferent man in matters of Religion? Doest thou professe to know God, and in thy works deny him? Doest thou any of these wayes entertain and harbour thoughts of Atheisme in thy heart? Why, so farre as thou hast done so, labour to bemoan and bewaile it, and be humbled for it, and to strive against and keep under this great sinne of Atheisme in time to come.

Use 2. *Use 2.* This shall be by way of consolation, to comfort and support your hearts: it may be there are some of you that hear me this day, that are the precious servants of God, and yet in some kinde or other have been tempted to

this

this sinne of Atheisme; well, for your comfore consider these two or three things.

1. Are thou tempted to Atheisme? why, yet consider that so was Jesus Christ himself; he was tempted to Atheisme and Blasphemy, when the Devill tempted him to fall down and worship him: why so though thou hast been tempted to Atheisme, and to forget Gods Al-seeing Eye over thee, or the like, yet this may be for thy comfort, that Christ himself was tempted as well as thee, as the Apostle saies, in *Heb.* 2. 18. *in that Christ suffered and was tempted, hee is able to succour those that are tempted*; Christ was tempted to fall down and worship the very Devill, but though Christ was tempted, yet the Devill could finde no corrupt matter in Christ to work upon. When the Devill shook Christ, he shook a pure Crystall-glasse of clear water; his Nature was like a Crystall-glasse full of clean water without any muddinesse or corruption at all, but if the Devill should shake any of us, he would finde abundance of dirty and muddy water in the bottome, and corrupt matter enough in our natures to work upon. Heb. 2. 18.

2. Consider, that though you are tempted by the Devill to the sin of Atheisme, yet

yet these temptations, if you do not approve of them, nor yield to them, shall be charged upon the Devill as his sins, and not upon you. And thus you see I have briefly dispatched this Doctine, that *every man by nature is a practicall Atheist, living in the world, as if there were no God in the world.*

SEK.

SERMON, XVII.

EPHES. 2. 12.

——*And without God in the World.*

BEsides that Doctrine which I finisht, the last sabbath, there is something else in the Text; wicked men are *without God in the World*, that is, they are without any speciall interest or propriety in God as *their* God, the words doe not only imply that they live, as if there were no God in the World, but they live without any right, interest or propriety in God as their God, though they are not without wisdome or wealth, or goods and estate, or honour and esteeme in the World, yet they are without any reall interest or propriety in God as their God, they are without God in the World: from whence I would note you this Doctrine,

That every man by nature is without any reall interest or propriety in God as his God. Doctr.

Now (Beloved) before I come to handle

the point. I ſhall onely premiſe three concluſions by way of explanation, to delucidate the point, and ſhew you what I mean by this Doctrine: as

1. 1. Take this concluſion, that in ſome ſenſe there is no creature in the world that is without God, though in other regards men may be truly ſaid to be without God; in ſome ſenſe there are none without God, that is by way of *Creation*, and *preſervation*, ſo the worſt Devill in hell may ſay that God is his God: and

2. A wicked man may have God to be his God by way of *profeſſion*, he may profeſſe to know God, and profeſſe that God is his God; but now in another ſenſe a wicked man cannot be ſaid to have God for his God, (that is) in a way of *relation* and *reconciliation* for God to be a God in Covenant with him through Jeſus Chriſt.

2. 2. Take this concluſion, that though multitudes of people may lay claim to God as their God, yet there are but a few men in the world, that have God to be their God in a Covenant way; as in Zach. 13. 8, 9. the Lord there lookes upon the Jewiſh Church under a threefold conſideration. *And it ſhall come to paſſe that in all the land (ſaith the Lord) two parts therein ſhall be cut off and die, but the third ſhall be left therein, and I will bring the third part through the fire,*

Zach. 13. 8, 9.

and

and will refine them as ſilver is refined, and will try them as Gold is tryed; they ſhall call on my name, and I will hear them; I will ſay, it is my people, and they ſhall ſay, the Lord is my God: though you all lay claime to God, yet there may be but one part in three, that can truly ſay that God is their God in covenant with them.

3. Take this concluſion, that ſuch is the deceitfulneſſe and deluſion of mens hearts naturally, that the worſt of men are ready to beleive and think that God is their God, when hee is not; as you may read in *Jer.*3.4.5. ſayes God there, *they ſhall cry unto me, My Father, thou art the guide of my youth*, and yet ſayes God *thou haſt done evill as much as thou couldſt*, ſo in *Pſal.* 14. 1. *The fole hath ſaid in his heart there is no God, they have corrupted and done abominable workes, there is none that doth good*, thoſe that have not God in their hearts, nor in all their ways, yet they will lay claim to God as their God, though they have committed abominable workes and done evill as much as they could.

3. Jer.3.4.5. Pſal.14.1.

Thus much for the concluſion, I come now to handle a practicall queſtion that neceſſarily muſt be ſpoken to in the purſuance of this Doctrine, which is this.

Queſt. What are the characters of thoſe men that are without any reall intereſt

Queſt.

and propriety in God as their God, in a way of Covenant and relation?

This question I do the rather resolve upon the consideration of the great delusion and mistake that mens hearts are very apt to run into, to think that God is their God when he is not, and therefore I shall lay down to you seven distinguishing characters of such men, and it may be I may come neer the bosomes of many of you, though the Lord knows I would not stagger the hope of the least of you that have a reall and well grounded interest in Jesus Christ: those men are without any reall interest in God as their God,

Seven Characters of those men that have no reall propriety in God.

1. That are without any effectual knowledge of God as their God.

2. Those that live without making the Word of God to be their rule,

3. Those that live in the world, without making the wayes of God to be their pleasure.

4. Those that live in the World without making the glory of God to be their aime.

5. Those that live in the World without making the day of the Lord to be their delight.

6. Those that live in the World without making the people of God to be the objects of their Love: and

Lastly, those that live in the world without

out making sinne to be the object of their hatred,

For the first, those are without any reall interest or propriety in God as their God, that doe live in the world without a saving and effectuall knowledge of God: as in 2 *Chron.* 15. 3. it is said there that for a long time, *Israel was without the true God, and without the teaching Priest, and without the Law*, all that time (while they were without the Law, and the Priest to teach them) it is said they were *without God*, those that live without a saving knowledge of God, the Scripture lookes upon them as having no reall interest in God. *Joh.* 8. 54, 55. *You say* (sayes Christ) *that he is your God, and yet you have not known him*, intimating that God was not their God because they were utterly ignorant of him. Now (Beloved) every knowledge of God does not demonstrate your interest in God, unlesse it be,

I.

2 Chr. 15. 3.

Ioh. 8. 54, 55.

1. A practicall knowledge of him, as in *Joh.* 8. 55. sayes Christ there, *I am of God, I know him, and I keep his sayings*: intimating that that man that does lay claim to God, as his God, must know him, and this knowledge of him will make him yeeld obedience to him, and keep his sayings; And,

1.

Ioh. 8. 55.

2. It must be an experimentall knowledge of God, as *David* sayes in *Psal.* 51. 6. *Thou hast made me to know wisdom in my inward*

2.

parts. If so bee you were persons living without a practicall and experimentall knowledge of God, you are without any interest in him as your God.

Object. But before I can leave this particular, I must answer an Objection; Me thinks I hear a poor perplexed soul say, If this be so that only those that know God aright have an interest in him, then the Lord be mercifull unto me, for I am a poor ignorant sinfull wretch, that do know nothing of God at all as I ought to know him; and therefore surely I have no interest in God my God.

Answ. *Anſ.* Now to such as you are, by way of answer, I shall leave these two or three words for your comfort.

1. 1. Take this for an answer, that in Scripture account to complain of thy ignorance, is a good degree of knowledge: in *Prov.* 30. 23. you read there of *Agur*, who was an excellent man in vertue and knowledge, in the time of *Solomon*, and yet you shall not read of a man that more complaines of his ignorance then this man doth: *Surely* (sayes hee) *I am more brutish then any man, and have not the understanding of a man: I have neither learned wisdome, nor attained to the knowledge of the holy*; and yet this man that so much complains of his ignorance, did demonstrate such fruits of

Prov. 30. 23.

grace

grace and knowledge in his practise, as ever man did.

2. Take this for an answer, that in Gods account, he knowes most that doth most. He does not know most, that hath a great judgement to dive into and dispute about vain questions and niceties, but he is a knowing man in Gods account, that does walk answerably to that small measure of knowledge that he hath, as in *Psal.* 111.10. *A good understanding have all they that doe thy commandements*: God does not measure your knowledge by your questions and disputes, but by your practise, as in *Jer.* 22.16. *He judged the cause of the poore and needy, then it was well with him, was not this to know me, saith the Lord?*

2.

Psal. 111. 10.

Ier. 22. 16.

3. Take this for an answer, that it is not the wanting of some measures or degrees of knowledge, nor the having of much ignorance, that does demonstrate thy want of an interest in God, unlesse your ignorance hath these three properties with it: As,

3.

1. Suppose thou art ignorant of God, yet if thou art not *conceitedly ignorant*, if thou art not a self-conceited man, that thinkest thou knowest much when thou knowest little, thou art well enough: if you are not like those in *Hos.* 8.2. *Israel shall say unto me, My God we know thee, and yet there is no fear, nor knowledge of God in the land.*

1.

Hos. 8. 2.

2. 2. If thou doest not sit down *contentedly* in thy Ignorance, but doest labour and endeavour after more knowledge, then thy condition is good enough. But if thou

Iob 21.14. sayest unto God, *Depart from me, for I desire not the knowledge of thy wayes*, like those spoken of in *Iob*: this is a sad signe, that you have no interest in God at all.

3. 3. If thou art not *obstinately ignorant*, like those spoken of in *Psal.* 82.5. *They know not, neither will they understand* When men are ignorant, and will be ignorant, this is an evidence that they have no interest in God: in 2 *Pet.* 3.5. sayes the Apostle, *these things they are willingly ignorant of*; now if your ignorance bee accompanyed with these three circumstances, that you are *conceitedly*, and *contentedly*, and *obstinately* ignorant, if it be so, the Lord be merciful to you; for these are apparent demonstrations, that you have yet no interest and propriety in God, as your God. But though you have abundance of ignorance in you, yet if you bewail your ignorance, and labour and desire after more knowledge, if you follow on to know the Lord, and are not obstinately ignorant, but would doe more if you knew more, if it be thus with you, thy ignorance doth not evidence, that thou hast no interest in God.

2. Ano-

2. Another Character of a man that is without an intereſt in God, is this, hee is ſuch a one that lives in the world without making the Word of God to bee his rule. *Joh.* 8.47. *He that is of God, heareth Gods Word; you therefore hear him not, becauſe you are not of God*: thoſe that will not make the Word of God to be their rule, and conform their practiſes in obedience thereunto, Chriſt ſayes the reaſon of it is becauſe they are not of God: and ſo in 1 *Joh.* 4.6. *Hee that knoweth God, heareth us, and hee that is not of God, heareth not us*; and therefore you that walk after the vaine imaginations of your own hearts, that are ſwayed and ruled by your luſts, and will not make Gods Word a bridle to curb, and reſtrain your luſts and corruptions, but you will doe what you liſt, let God command what he will: all theſe are manifeſt arguments, that you are not of God. II. Ioh. 8.47. 1 Ioh. 4.6.

3. That man is without an intereſt in God, that lives in the world without making the wayes of God to be his pleaſure: as in *Joh.* 3.8.10. *In this the children of God are manifeſt and the children of the Devill, whoſoever doth not righteouſneſſe is not of God*: righteouſneſs is not to be taken here only for juſtice or civil righteouſneſs, but for the whole bulk of godlineſs & the body of chriſtianity: *he that doth not righteouſneſſe, is not of God*: this not doing of righteouſneſſe is anſwerable to the III. VI

the *committing of sin*, in 1 *Joh.* 3. 8. the text sayes, *Hee that committeth sin is of the Devill*, now this is not to be taken simply, that he that falls into sin is of the Devill, but he that *commits sin*, (that is) with complacency and delight, and without any compulsion, such a man is of the Devill. And so likewise he that doth not *doe righteousnesse*, is not of God, that is, he that doth not act and doe it with delight, and alacrity, and complacency, such a one is not of God: so in *Joh.* 3. 11. sayes the Apostle, (*Beloved*) *follow not that which is evill, but that which is good: he that doth good, he is of God; but he that doth evill, hath not seen God*; (that is) he that doth evill with delight and satisfaction, and he that doth not take delight in the wayes of God, and perform holy duties with chearfulnesse and complacency, such a man is not of God; and therefore you that take more delight in the committing of sin, then you doe in the performance of holy duties, you are but in a bad condition.

IV. 4. Another Character is this, that man is without God, that lives in the World without making the glory of God to bee his aim: it is very observable, that when the Jews did accuse Christ, saying, hee was a *Samaritan*, and *had a Devill*, but did *not come from God*; he did convince them, that this was a slander cast upon him, because

cause he sought not his own honour but the glory of God, Joh. 8. 49. 50. Jesus answered, I have not a Devill, but I honour my Father, and ye doe dishonour him, and I seek not my own glory, there is one that seeketh and judgeth. Ioh. 8. 49. 50.

5. That man is without an interest in God, that lives in the World without making the day of God his delight, hee that takes no delight in sanctifying of the Lords day, but rather takes delight in prophaning it, that man is without God in the World, as in Joh. 9. 26. It was the speech of the Pharisees to Christ, say they, *This man is not of God, because he keepeth not the Sabbath-day:* this had been a very good argument, had it been rightly applyed, the argument had been very strong, if the application had been good, if Christ had not indeed kept the Sabbath, but they were greatly mistaken, for Christ did keep the Sabbath. Why now (beloved) these Pharisees, were they now alive, and should see you Christians prophaning the Sabbath day, spending and trifling it away in sports and pleasures, in swearing and drunkennesse, and dishonouring the name of God; never imploying one hour of it in prayer, reading, or hearing, or any holy and religious exercise, they would presently conclude that you are not of God, because you doe not keep the Sabbath day. V.

6. That

VI. 6. That man is without God, that lives without making the people of God to be the object of his love; as you may see in 1 Joh. 3. 10. *He that doth not righteousnesse is not of God, neither he that loveth not his brother*, and so in 1 Joh. 4. 20. *If any man say, I love God and hateth his brother, he is a lyer, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* He that does not love his brother, the children and people of God, he cannot love God. You that carry in your hearts a secret malice and spleen against those that are godly, and more holy and religious then your selves; you that doe tiger-like, hate the very pictures of godly men, you that hate the people of God, and the Ministers of the Gospell, because they are so, that hate godlinesse as godlinesse, these are evident arguments that the love of God is not in you.

1 Joh. 3. 10.

VII. 7. That man is without God, that lives in the World without making sinne to bee the object of his hatred, that man hath not God, that hates not sin; though that man may have God, that hath sin, yet that man cannot have an interest in God, that doth not hate sin. And thus I have run over briefly these seven heads, whereby you may know whether you are the men that can lay a true claim to God as your God, yea, or no: if you are men

that

that have a true knowledge of God, and make his Word your rule, and his way your pleasure, and his day your delight, and his glory your aime, and good men the object of your love, and sin the object of your hatred; if these things be in you, you may know undoubtedly, that you have an interest in God.

Use

We come now to the application, which may serve for unspeakable comfort to all you that are the people of God, that can lay a well grounded and Scripture claim to God as your God.

1. If you have God, you have all things; and let me tell you, you that have God for your God, you may outvie all the Kings, and Princes, and Potentates in the World. Other men may say, they have wealth, and you have none; they have riches, and honours, and pleasures, and you have none: but you may goe further, and out-vye them all, for you can say, you have an interest in God, and they have none. Wicked men cannot lay claim to God as theirs; and therefore when they speak of God, they speak of him as a God to others, and not to them, as in *Gen.* 31. 29. when *Laban* spake to *Jacob*, (sayes he) *The God of your Fathers*: and so *Pharaoh* in *Exod.* 8. 25. 28. (sayes he) *Go sacrifice to your God in the land*: and from hence Divines doe observe, that the Scriptures doe not

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suffer

suffer wicked men to name God, as in a way of propriety to them, as *their* God: but now those that are righteous and holy, that have indeed an interest in God, God is not ashamed to be called *their God*. You that have an interest in God though you are a poor despicable people, yet be not afraid to own God as your God, for the Lord is not ashamed, that you should call him your God; God is not ashamed of us whose dwellings are in the dust, he will own us: and therefore let this encourage you to goe to God as your God, and apply him as your God, and trust in him as your God, and pray to him and call upon him as your God, for he is not ashamed of you. And here that I may speak a little further to this particular, I would exhort you to two things.

Heb. 11. 16.

1. To prove your interest in God: and,
2. To improve it.

1. 1. Labour to prove your interest in God: examine and try whether or no, upon conscientious grounds and Scripture evidences, your hearts can be satisfied, that you are a people in Covenant with God: rest not, and trust not upon It may be, but labour to prove it to your own souls, that God is your God; & that I may a little help and further you in this examination, I shall here lay you down three discoveries whereby you may know, & prove

Three discoveries of our interest in God.

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unquestionably that God is your God.

1. If thou art such a one that doest labour to keep thy inward man from secret defilement by sin, as well as thy outward man, from grosser and greater enormities, as in 2 Cor. 6. 18. and in the first verse of the next chapter; *I will be your God and Father, and you shall be my sons and daughters, saith the Lord God Almighty: Having therefore these promises dearly beloved* (sayes the Apostle) *let us cleanse our selves from all filthinesse, both of flesh and spirit*: and therefore if you have a care to abstain from all secret sins, whereby the inward man is defiled, it is a signe that you have a reall interest in God; because God will be our God, and will own and accept of us to be his people; we must not onely wash our legs and our outward man, but our inward parts too, and if we do thus, we may be confidently assured that we are a sacrifice well pleasing, and acceptable unto God through Jesus Christ: but now you that make conscience of your wayes, so far only, as that men may not say black to your eye, if you doe not labour to keep your inward man from defilements as well as your outward man, you have no interest in God at all. 1. 2 Cor. 6. 18.

2. Another evidence of your interest in God is this; if you have an earnest and unwearied labour and endeavour in your spirits to come to the nearest resemblance 2.

blance and conformity to Jesus Christ, as possibly you can. Doe you labour to be holy as hee was holy? and humble, and meeke, and lowly as hee was? in 2 Cor. 7. 1. saves the Apostle there *(dearly beloved) let us cleanse our selves from all filthinesse both of flesh and spirit, perfecting holinesse in the fear of God.* Doe you labour still to resemble God in holinesse? thy relation and interest in God will make thee labour to be like unto God, and to be still perfecting holinesse though you cannot be perfect in holinesse, If you have an interest in God, you will labour more and more to be holy as he is holy, and to come to the neareſt resemblance to him that may be.

3. Another discovery of your interest in God, is this, if God hath engraven upon thy soul those saving effects and blessings which he doth bestow upon all those that have an interest in him; God hath promised that *he will be their God, and they shall be his people*: that *he will give them a new heart, taking away the heart of stone, and giving them a heart of flesh*; and that *he will sanctifie and renew their natures, and write his Law in their inward parts*, and work in their hearts a suitable *disposition to his Law*, and *put his fear into their hearts that they shall never depart from him*: These are the blessings of the Govenant of Grace. Now you that

that can give abundant and evident testimonies in your own souls, that you have found God cleansing and purifying your hearts, and sanctifying and renewing your natures, and writing his Law in your inward parts, and putting his fear into your hearts, that you doe never depart from him; if you finde these things in you, they are undoubted evidences, that you have an interest in God.

2. As I would have you prove your interest in God, so I would exhort you to improve your interest in God too. Many of you do let God lye by you, (as I may so say) and never make use of him for your spirituall comfort and support, and never goe to him for help, and succour, and relief in times of danger, you doe not improve your interest in God. 2.

But here it may be you would ask mee how you should improve your interest in God. *Object.*

I answer, 1. Improve it thus, in making your interest in God, a great incentment and provocation to thee, to obey God; thus *David* did in *Psal.* 143. 10. *Teach me to doe thy will,* (sayes he) *for thou art the Lord my God*: here *David* did well improve his interest in God, so in *Psal.* 119. 115. *Depart from me ye evill doers,* (sayes he) *for I will keep the commandements of my God.* We should make our interest in God, an ingagement *Answ.* 1.

upon our ſouls, to keep the commands of God.

2. 2. Then you doe rightly improve your intereſt in God, when this doth ſtir you up, to aggravate all the ſins you have committed againſt God, when your intereſt in God doth make you ſee, how exceeding ſinfull ſin is, and how greatly you have provoked the Lord your God by your ſins: as in *Jer.*3.25. *We have ſinned againſt the Lord our God, we and our Fathers from our youth even to this day, and have not obeyed the voice of the Lord our God:* here the children of *Iſrael* aggravate their ſins againſt God as their God. And ſo *Daniel* he makes his intereſt in God, a motive to ſtir him up to aggravate ſin againſt God, in *Dan.*9.5. ſayes he there, *We have ſinned, and have committed iniquity, and done wickedly, and have rebelled even by departing from thy precepts, and from thy judgements,* and then in verſ.7. *Oh Lord,* (ſayes he) *righteouſneſſe belongeth unto thee, but unto us confuſion of face as at this day:* ſo again in verſ.8. *Oh Lord to us belongeth confuſion of face, to our Kings, and to our Princes, and to our Fathers, becauſe we have ſinned againſt thee: but to the Lord our God belongeth mercy and forgiveneſſe, though wee have rebelled againſt him:* and ſo hee goes on all along, aggravating their ſins againſt God: no leſſe then ten times he mentions their intereſt in God, and ten times he aggravates their ſinnes againſt

Ier.3.25.

Dan.9.5.

againſt God. It is the conſideration of our intereſt in God, that does ſtir us up to aggravate our ſins againſt God, when we doe conſider that we have ſinned againſt our God, againſt our gracious and mercifull Father, who hath loved us, and given us everlaſting conſolation and good hope through grace; who is infinite in goodneſs, and abundant in mercy and truth; Such conſiderations as theſe will exceedingly provoke us to aggravate our ſins againſt him.

3. Improve your intereſt in God by making it a prop and pillar of marble to bear up, and ſupport your hearts under all the miſeries, and afflictions, and troubles you meet withall here in the World: thus *David* incouraged himſelf in the Lord his God, in *Pſal.* 3. 7. *I am thine* (ſayes hee) *Lord ſave me*: then you make a right improvement of your intereſt in God, when you go to him, and truſt, and rely, and depend upon him in all times of danger and diſtreſſe, for you have an intereſt in that God that is both able and willing to relieve and ſuccour you, a God that hath helped you, and doth help you, and will never leave you, nor forſake you, and therefore be incouraged to caſt your care upon him. 3.

FINIS.

THE SAINTS TRIUMPH OVER DEATH: OR, A SERMON

Preached at the Funerall OF Mr. CHRISTOPHER LOVE, IN *Lawrence-Church, Auguſt.* 25. 1651.

By THOMAS MANTON, Miniſter of the Goſpell, at *Stoak-Newington* near *London.*

London, Printed by E. *Cotes*, for *George Everſden*, at the Golden-ball in *Alderſgate-ſtreet*, 1652.

THE SAINTS TRIUMPH OVER DEATH: OR, A SERMON preached on a speciall occasion,

On 1 Cor. 15. 57.

But thanks be to God, who giveth us the victory through our Lord Iesus Christ.

THese words are a part of *Paul's* ἐπινίκιον or *Triumphant Song*: In the Song there are two parts, and this is the last.

1. *A confident Challenge.*
2. *A solemne Thanksgiving.*

A view of the Context.

The one is directed to the *enemies*, the other to the *giver of victory*.

1. A confident Challenge, in which he outbraveth Death, and all the powers of

the Grave, *O Death, where is thy sting? O Grave, where is thy victory?* the words allude to *Hos.* 13. 14. where Christ is brought in speaking, *I will ransome them from the power of Death, and redeem them from the Grave: O Death, I will be thy plagues; O Grave, I will be thy destruction*; there is Christs *ingagement* and undertaking for a full conquest of *Death*; *Christ threatneth* Death, and the Apostle *insulteth* over it: the form of the words is altered, because the enemy was now slain, and *Paul* proclaimeth the victory: hitherto *Death* and the *Grave* had insulted over the misery and frailty of mankinde, all the tombes and charnels of the World were but so *many Monuments* of Deaths conquests; *Golgotha* the place of skuls seemed to be designed on purpose, to upbraid and discourage *our Redeemer*; so many skuls and rotten reliques of humane frailty, as there were in that place, so many *Trophies* and *Monuments* of triumph did *Death* produce before the eyes of Christ, as if it were said to him, *Canst thou, dareſt thou grapple and enter into the lists with such an enemy*? But our Lord was not discouraged, when he ascended upon the Crosse, he did as it were answer these bravings of Death thus, *O Death I will be thy plagues, O Grave, I will be thy destruction*; and because he was as good as his word, and every way performed his ingagement, the *Apostle* as one

of

of Christs followers cometh and insulteth over this *proud adversary* that was now slain, *O Death, where is thy sting? O Grave, where is thy victory?*

This challenge is illustrated by a *Prolepsis* or an *Anticipation* of an objection: some might ask, What is this *sting of Death*? What is this *power of the Grave*? The Apostle answereth, *The sting of Death is sin, the strength of sin is the Law*; *Death* cometh to have this power by *sin*, and *sin* to have this power by the *Law*.

[*The sting of Death*] κέντρον, *The prick*, it implyeth both the *stroke* of Death, and the *anguish* of it; as in the *sting* of a Serpent, there is the *deadly touch*, and the *pain* and *torment* of the wound: and so it noteth the *power* of Death over us, the *prick* or weapon by which it striketh is *sin*, Rom. 5. 12. *By one man sin entred into the world, and death by sin*; and the *terrours* and *horrours* of it, which also doe arise from *sin*; now by *horrours* I mean not onely the *naturall aversation*, retirement or flight of the spirits, but the *bondage*, torment and despair that is upon the conscience, as *Death* is a *penall evill*, inflicted by the justice of God, guilt maketh Death terrible, so that *a sinner is all his life time subject to bondage*, Heb. 2. 14, 15. and kept under an awe of judgement to come; 'tis not *alwayes felt*, but *soon awakened*, especially in sickness and approaches of Death;

Death; when we feel the cold hands of it ready to pluck out our hearts, conſcience is whipped with a ſcourge of ſix ſtrings, fear, horrour, diſtruſt, grief, rage, and ſhame.

The ſtrength of ſin is the Law] How is that to be underſtood? The Law giveth ſtrength to ſin, *ratione, cognitionis, obligationis, & augmentationis*; they are the words of a * *German* Divine, and will yeeld us a fit method wherein to open the matter.

* *Parem in locum.*

1. The Law *diſcovereth ſin*, and maketh it appear in its owne colours, the more light and knowledge of the Law, the more ſenſe of ſin, as in tranſparent veſſels, dregs are ſoon diſcerned; Rom. 6. 9. *I was alive without the Law, but when the Law came, ſin revived, and I dyed.* When by a ſound conviction all diſguiſes are taken off from the conſcience, we finde ſin to be ſin indeed; *Paul* was *alive* before, that is, in his owne hopes, as many a ſtupid ſoul maketh full account he ſhall goe to heaven, till conſcience be opened, and then they finde themſelves in the mouth of Death and Hell.

2. The Law *giveth ſtrength to ſin*, in regard *of the obligation of it*, it bindeth over a ſinner to the curſe and wrath of God; God hath made *a righteous Law*, which muſt have *ſatisfaction*, and till the Law be ſatisfied, we hear no news but of a curſe, and that maketh *Death* to be full of *horrours*, * *there*

* Heb. 10. 33.

remaineth

remaineth nothing but a fearfull expectation of the fiery indignation of the Lord. 3 It *augmenteth* and *increaseth* sin by *forbidding* it; lusts are exasperated and rage upon a restraint, as the yoke maketh the young bullock more unrulely. Now put all together and you will understand the force of the expression, *The strength of sin is the Law*, the *Discovery* of the Law stoppeth the sinners mouth, and the *curse of the Law* shutteth him up and holdeth him fast, unto the judgement of the great day, by which *restraint sin* groweth the more raging and furious all which put together, make *Death* terrible, not an *end* of *misery*, but a *door* to open into *Hell*.

Now this being the case of every man, what shall we do? and how shall we extricate our souls from such a *labyrinth* of endlesse horrour? You have an answer of that, in the next verse in the Apostles *Thanksgiving*, where he acquainteth you not onely with grounds of *Hope*, but *Triumph*; *Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*

In this thanksgiving you may observe,

Division of the Text.

1. *The Author of the mercy*; *God by Jesus Christ.*

2. *The manner* how we come to be interested in it; *He giveth us victory.* Or rather you may observe, 1 The *Act of the Father*

as to Jesus Christ, in that he appointed him to get the victory. 2 The Act of the Father as to us, in that hee applyeth this victory to our soules; Christs victory and the application of it, are the two grounds of this thanksgiving.

1. Christs victory over Sin, Death, and the Law, for it must be extended to all the things mentioned in the context, they are enemies by combination, and knit together in a fast league; the Law giveth strength to sin, and sin giveth a sting to Death; as long as the Law hath power, sin will be strong, and as long as sin hath strength, Death will bee terrible: But Christ hath overcome Death, he foyled it in his own person, as I shall shew you anon fully; and for Sin, he hath taken away the guilt of it by his own merit, and will destroy it more and more by the power of the Holy Ghost; when he stood before the tribunall of God he stood there, as a surety and undertaker, Heb. 7. 22. A surety of a better testament, now he was a surety mutually Gods and ours, to work Gods work in us, and our work for us; among other things which he undertook there, he undertook the abolition of sin on Gods part, he obliged himself that it should be performed by his Spirit; on our part he obliged us to endeavours of mortification: now because Christ is an able surety, the work is as good as done already,

Rom.

Rom. 6.6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; mark, 'tis *crucified with him*, as implying his undertaking upon the crosse, *that the body of Death might be destroyed*: as noting the Work of Gods Spirit, which was ingaged and made sure by Christs death upon the crosse, *that we should not serve sin*, as noting the concurrence of our endevours, to which wee are obliged by the same sponsory Act of Christ: thus much Christ hath done for the abolition of *sin*: now for *the Law*, that was an enemy that could not be *overcome* but must be *satisfied*, and so it was by Christ who both *performed the duty*, and *sustained the penalty* of it, chiefly the latter, and therefore tis said, *he was made a curse for us*, *Gal.3.13*. *The sting* is lost in Christ, and the *honey* left for us. But this is matter of another respect and cognisance.

2 The next reason of the Apostles thanksgiving is the *application*, *he hath given us victory*, for understanding of which you must note that 1 *Christs victory is imputed to us as if it were done in our own persons*; when we are actually united to him, wee are possessed of all his merit, Christ fought our war, and joined battell in our stead; we have a *mysticall victory* in Christ, and are said to overcome, when Christ overcame; this

this is the reason why the acts of beleevers are complicated and folded up with Christs acts in the expressions of Scripture, *Crucified with him, quickened with him,* and *raised with him,* and *set down with him in heavenly places,* Ephes. 2. &c. All which are terms proper to the *Judiciall Union* which is different both from the *Morall* and *Mysticall,* as I could easily shew you, were it not a matter of another nature: now this *mysticall victory* is of great use to a beleever in time of discouragements; if the *Law* challenge, *Satan* and *Conscience* say *thou art a sinner under a curse,* thou maist answer, *I am a sinner, but I am crucified in Christ, in my surety, his payment and suffering is mine:* if *Death* or the world discourage, you may say, *This is a beaten enemy, I foyled it in Christ, I ascended in Christ,* &c.

2. *The benefit of this victory is imparted and applyed to us,* by which he maketh us conquerours over sin and death; all Christs worke was not done upon the *Crosse,* there is much to be accomplished in our hearts, Rom. 16. 20. *The God of peace shall tread Satan under your feet,* &c. not onely under Christs feet, but ours: as *Joshua* called his fellowes to come and tread upon the necks of the *Canaanitish* Kings, * *Come put your feet upon the necks of these Kings*: so Christ will see us conquer; he that got a victory *for us,* will get a victory *in us,* over sin, and death, and hell; Christ hath trodden them under

* Iosh. 10. 24.

under foot already when his own *heel was bruised, now he will doe it *under your feet.* * Gen. 3. 15.

Having laid this foundation, the point and head of Doctrine, which I shall discuss is, *Christs victory over Death for the comfort and profit of Beleevers.* Doctr.

Death is either the *first*, or *second*, *temporall*, or *eternall*, sinners are under the sentence of both, and both are in a sort put into the hands of *Satan, he had the power of Death*, Heb. 2. 14. as Gods *executioner*; and the one maketh way for the other, Death to the wicked is but a taking them away to torment, as unruly persons are committed to prison that they may molest no more; Gods *patience* expireth with their lives, and then *his vengeance* beginneth; The curse of the *first Covenant* was *eternall Death*, Gen. 2. 15. *thou shalt dye*, that is eternally, the *curse* must carry proportion with the *blessing*, the *blessing* was *eternall life*, and the *curse* was *eternall death*: I say the sorrow and pain must have bin perpetual, answerable to the life which he should have enjoyed; therefore Christ is said to have delivered us *from wrath to come*, which certainly was our portion and inheritance by *Adam*, and without Christ there is no escape. But to come to particulars, I shall shew you,

1. *How Christ delivered us from Death.*
2. *How far.*

1. *How he delivered us*, The Apostle answereth

swereth, that Heb. 2. 14. *by Death he destroyed him that had the power of Death*, now *Christs Death* cometh under a twofold consideration, as *a merit*, or as *a glorious act of warre and combate*, as the *Act of a Redeemer*, or *the Act of a Conquerour*: which answereth to the *double evill* in *Death*, 'tis *a naturall evill*, and a *penall evill*; 'tis a *naturall evill*, as it is the *dissolution of soul and body*: 'tis a *penall evill*, as 'tis a *curse of the Covenant*, or *the punishment of sin*: There was *merit* in Christs voluntary Death, 'twas * *a ransome for the elect*, he dyed not onely in *bonum eorum*, for their good and profit, but *loco & vice omnium*, in their room and stead; as when the *ram* was taken, *Isaac* was spared, so Christs Death was in stead of ours; God will not exact the debt twice, of us, and our surety: Job 33. *Deliver him from going down into the pit, for I have found a ransome*. The *sinner* must dye, or the *surety*; now saith the Lord, *I accept of the Death and passion of Christ for this penitent man*; if we go downe to the pit, we go not down by *way of vengeance*, by Christs Death the merit of our sin is expiated, justice satisfied, Gods wrath appeased, the Law fulfilled, sin pardoned, and so the *Jawes of Death are broken*: Death in its self is the sentence of the Law, the fruit of sin, and the recompense of angry justice, and so it hath no more to doe with us, for *God hath found a ransome*. 2 You may look

* Mat. 20. 28. 1 Tim. 2. 6. Iob 33. 24.

look upon it as the *Act of a Conquerour*, Christ foiled Death in his own person, ever since he rifled the Grave, death hath lost its *retentive power*; Act. 2. 24. *λύσας τὰς ὠδῖνας τοῦ θανάτου, loosing the paines*, &c. tis an allusion to the throws of a travailing woman, the Grave was in travail, till this precious burthen was egested, *for he could not be holden of it*, and ever since the *Grave* is a *womb* rather then a *dungeon* and pit of vengeance, * *non vigam rapit sed reformat*, it doth not *destroy* life, but *renew* it; In almost the same metaphor Christ is called, Col. 1. 18. *The first-born from the dead*; not that hee was *the first* that was raised from the death, howbeit he was the first that *arose*, others were *raised* by the power of another, but Christ *arose* by his own; so he is called, 1 Cor. 15. 20. *The first fruits from the dead*: as the offering of the *first-fruits* was a blessing to all the store, so Christ dying and rising is a ground of conquest to all the elect; Christ before his death had beene combating with the powers of darknesse and all the subordinate instruments; *Death* was Satans *first of prey*, that was set upon him, but our Lord foiled it in its *own dungeon*, the battell between *Christ* and *Death* was begun upon the *Crosse*, he grappled with it there, and they went tugging and wrestling to the *Grave*, Christ like a prudent warriour carryed the war into his

* Prudentius.

his enemies countrey, and there got loose of the grasp of Death, foiled it in its own territory, he arose and left Death gasping behinde him, so that the quality of the grave is quite altered, before 'twas a *prison*, Satans dungeon, now 'tis a *chamber of repose*, a *bed of ease* ever since Christ slept there; when the Prophet speaketh of Christs resurrection, he saith, Isa. 53.8. *He shall be taken from prison and from judgement*, by *prison* meaning the *grave*; but speaking of the death of the faithfull, he saith, Esai. 57.2. *They shall rest in their beds*; 'twas for a while to Christ a *prison*, that to us it might be a *bed of ease*.

2. The next question is, *how far he hath delivered us from death*; we see the godly are obnoxious to the changes and decayes of nature, yea to the strokes of violence as well as others; and how are we delivered? I answer, 'tis enough that the *second death hath no power over us*, Rev. 20.6. Nothing to do with us. Rom. 8.1. *There is no condemnation, not one condemnation*, &c. We may *dye*, but we shall not be *damned*; and though we go to the *grave*, yet we are freed from *hell*: But this is not all, in the *first death* beleevers have a priviledge, they doe not dye as others doe.

1. *The habitude and nature of it is changed*, that which is *penall* in death is now gone, 'tis not a *destruction* but a *delivery*, beleevers have

have wrong thoughts of Death; we are delivered from it as 'tis a *punishment* and a *curse*, now 'tis a *blessing*, one of *Christs Legacies* of the Church, *all things are yours, Death is yours*, 1 Cor. 3. 18. while Death was in the *Devils hands* it was an enemy, but 'tis made a *friend* and a *blessing* in Christ, a passage from the vale of tears to the kingdome of glory, the end of a mortall life, and the beginning of that which is immortall; as *Haman* to *Mordecai*, it intended a *mischief*, but it proved a *priviledge*: to a wicked man it is properly an *execution*, but to the godly a *dismission* of their souls into the bosome of Christ, *Luk.* 2. 28. *Now lettest thou thy servant to depart in peace*, they quietly *send away* their souls, but a wicked mans soul is *taken away*; tis twice so expressed, Luk. 12. 20. *This night shall they take away thy soul from thee*, and Job 27. 8. *When God taketh away his soul*, &c. they would fain keep *it* longer, but God taketh it away whether they will or no; a godly man *resigneth* and sendeth away his soul in peace, his life cannot be *taken away*, tis only *yeelded up* upon the call of providence; and he dyeth not because he *must dye*, but because he *would dye*, he may dye sooner then *he thought*, but not sooner then *he would*, for when God willeth it, he submitteth. But to return; the blessing of death lieth in 3 things.

1. *The Funerals of the godly are but the Funerals of their sins, and frailties, and weaknesses: peccatum moritur, miseria moritur, homo non moritur,* 'tis not the *man* dyeth, but the *sin*, the *misery* dyeth: all other means and dispensations doe but *weaken* sin, but Death *destroyeth* it; when God justifieth, the *damning power* is gone, when God sanctifieth, the *reigning power* is gone, but when by death we come to be glorified, then the *very being* of it is gone: when the house was infected with leprosie, so as scraping would not serve the turn, it was to be digged down, we are so infected with sin that all other remedies are too weak, nothing but death will serve the turn: when Ivy is gotten into a wall it cannot be wholly destroyed, till the wall it self be demolished; cut off the stump, the body, the boughes, the branches, still there are some strings that are ready to sprowt again; so tis here, originall sin cannot be destroyed, the constant groans of the faithfull are, * *Who shall deliver us from this body and masse of sin?* But now Death is a sudden cure, *sinne brought in death*, and as it were in revenge, *death destroyeth sin.*

* Rom. 7. 23.

2. *There is a way made for a present and compleat Union of the soul with Christ.* Phil. 1. 23. *I desire to be dissolved and be with Christ,*

Christ, we are *loosed* from the body and *joined* to Christ, tis better a soul be *separated* from the *body* then *absent* from *Christ*; we have an *Union* here but not a *presence*, now judge you which is better, to be *present with the body*, or to be *present with the Lord*? to have the company of the body, or the company of Christ? Here the soul is inclosed and imprisoned as it were, but there thou hast the *free enjoyment* of Christ, without the clog of an earthly estate: the *soul* as soon as it departs the *body*, goeth immediately to *Christ*; as when *Potiphars* wife laid hold on *Josephs* coat he escaped; so you leave your *upper garment* in Deaths hand, but the soul flyeth to God: the body came from *Adam* and runneth in a fleshly channell, and what we had from *Adam*, must for a while be mouldred to dust, to purge it from the impurity of the conveyance; but the soul by a *naturall right* returneth to God that gave it, and by a *speciall interest* to Christ that redeemed and sanctified it by his own spirit.

3. *The body which seemeth most to suffer, hath much advantage*: a *shed* is taken down to raise up a *better structure*, *'tis sown a naturall body*, *'tis raised a spirituall body*, &c. 1 Cor. 15. 44. here 'tis not capable of high *injoyments*, 'tis humbled

with *diseases* unfit for *duties*; again, *it's sown a corruptible body*, 'tis *raised an incorruptible body*; here 'tis liable to changes, there it may live forever, without change and decay; if we love *long life*, there is *eternall life*; 'tis *carnall self-love* that maketh us willing to abide in the flesh; if we did but love our selves, but love our own flesh, we would not be afraid to dye; for to dye, is *to be perfected*, to have body and soul free from sin and incorruption.

2. *The hurt of it is prevented*: as you are chosen and sanctified in Christ Jesus, it cannot hurt you, I say again death may *kill you*, but it cannot *hurt you*, it hath no power over the *better part*, like a *Serpent* it feedeth only upon your *dust*; nay, and for your bodies, that which dyeth *as a creature*, is sure to live as a *member of Christ*; the *Lord Jesus* is *our head* in the *grave*; your bodies have a principle of life within them; *beleevers* are raised by the *Spirit of holinesse*, the same Spirit that quickneth them now to the offices of grace, shall *raise their mortall bodies*. So Rom. 8. 11. *He shall quicken your mortal bodies by his Spirit, that dwelleth in you*: The holy Ghost can never leave his *old mansion* and dwelling place: how many grounds of comfort have we against the mortality of the body! *Christ is united to body and soul*, and he will not let his

his *Mysticall body* want one sinew or joynt; in the account that he is to make to the Father, he saith he is *to lose nothing*, Joh. 6. 39. Mark, he doth not say *more*, but *nothing*: Christ will not lose *a leg*, or *a piece of an ear*: Again, *God is in Covenant with body and soul*, when you go down to the *chambers of death*, you may challenge him upon the *Charter of his own Grave*; God is the God of *Abrahams dust*, of a beleevers dust, though it be mingled with the remains of wicked men, yet Christ will sever it: Mat. 22. 32. Christ proveth the resurrection of the body, by that argument, that *God is the God of* Abraham, *the God of* Isaac, *and the God of* Jacob, the ground of the argument is, that God made his Covenant not only with the *souls* of the *Patriarchs*, but with their *whole persons*: Again, *Christ hath purchased body and soul*, so much is intimated in that place 1 Cor. 6. 20. *Ye are bought with a price, therefore glorifie God in your bodies*; Christ had payed price enough to get a title to body and soul, and therefore he will not lose one bit of his purchase; the Lord will call the grave to an account, Where is the body of *my Abraham, my Isaac, my Jacob*? tis said, Rev. 20. 13. *The Sea gave up her dead, and the Grave gave up her dead, and Hell gave up her dead*: let me note that *Hell* is there taken for the *state of the departed*, or else what's the meaning of that

passage that followeth afterward, *and death and hell were cast into the lake that burneth*, &c. Well then, all the dead shall be cast up, as the *Whale* cast up *Jonah*, so the grave shall cast up her dead: the *grave* is but a *chest* wherein our bodies are kept safe till the day of Christ; and the key of this chest is not in the Devils hands, but Christs, see Rev. 1. 18. *I have the keys of Death and Hell*; when the body is laid up in the cold pit, 'tis laid up for another day; God hath an especiall care of our dust and remains, when our friends and neighbours have left it, Christ leaveth it not, but keepeth it till the great and glorious day.

3. *We are eased from the terrours and horrors of death*: death is terrible, as tis a *pœnall* and a *naturall* evill, as I distinguished before; 1 *As it is naturall evill*, death in it selfe is the greatest of all evils, φοβερῶν φοβερώτατον, said an * heathen, which in *Jobs* language may be rendred, *The King of terrours*, Job 18. 14. We gush to see a Serpent, much more the grim visage of death; morall Philosophy could never finde out a remedy against it; Heathens were either desperate, rash, stupid, or else they dissembled their gripes and fears; but Christ hath provided a remedy, he hath delivered us not only from *the hurt* of death, but the *fear* of death; Heb. 2. 14. *to deliver them*

* *Aristotle.*

from

from the fear of death, that all their life time were subject to bondage: by his Spirit hee filleth the soul with the hopes of a better life; nature may shrink, when we see the *pale horse* of death approaching; but we may rejoyce, when we consider its errand, 'tis to carry us home; as when old *Jacob* saw the chariots come from *Egypt*, how did his heart leap within him, because he should see his son *Joseph*! Death however we figure it with the pencill of fancy, is sent to carry us to heaven, to transport us to Jesus Christ: now who would bee *afraid* to be happy? to be in the Armes of our beloved Jesus? Let them *fear death*, that know not a better life; a Christian knoweth that when he dyeth, *he shall not perish, but have everlasting life*, Joh. 3.17. The world may thrust you out, but you may see heaven alluring, ready to receive you, as *Stephen saw heaven opened*; Act. 7. latter end: there is an *intellectuall vision*, or *perswasion of Faith*, which is common to all the Saints; though every one hath not such an *extasie* and *sensible representation*, as *Stephen* had, yet usually in the hours of their departure, faith is mightily strengthned and acted so, that they are exempted from all fear and sorrow. 2. As 'tis a *penall evill*, 'tis sad when death is sent in *justice*, and cloathed with *wrath*, and comeeth in the quality of a *curse*, you know

what was said before, *The sting of death is sin*, they dye indeed that dye in their sins, death is a black and gloomy day to them, they drop down like rotten fruit into the lake of fire: now Christ hath taken away the *sting*, the dolours and horrours of it; he hath taken away *death* as he hath taken away *sin*, he hath not *cast it out*, but *cast it down*, taken away the *guilt* and *power* of it, though not the *being* of sin; so the *hurt*, the *sting* is gone, though not *death* it self: 'tis like a serpent disarmed and unstinged, we may put it into our bosomes without danger: there are many accusations, by which Satan is apt to perplex a dying soul, these make death terrible and full of horrours; *But they overcome by the blood of the Lamb*, Rev. 12. 11. and get the victory of these doubts and fears; when sins are pardoned fears vanish; *Luther* said, *Feri domine, feri, absolutus sum a peccatis meis, strike Lord, strike, my sinnes are pardoned.*

4. *'Twill be utterly abolished at the last day.* We scarce know now what Christs purchase meaneth, till the day of judgement; 'tis said 1 Cor. 15. 26. *The last enemy that shall be destroyed is death*, 'tis weakened now, but then it shall be *abolished* as to the elect: Rev. 20. 14. *And death and hell shall be cast into the lake of fire, this is the second death*; the dominion of death is reserved

for

for hell, it must keep company with the damned, whilest you rejoyce with God: for the present tis continued *out of dispensation*, it doth service, to promote Gods glory; but then the wicked must share death and hell amongst them, and be kept under a *dying life*, or a *living death*: but * *all tears shall be wiped from your eyes*, death shall be no more, and you shall take the *harps of God* in your hands, and in an holy triumph say, *O Death, where is thy sting? O Grave, where is thy victory?* tis true we may *say* it, yea and *sing* it now in hope, as some birds sing in winter, but then we are properly said to triumph.

* Rev. 7. 17.

Application.

To apply it now.

Use 1.

1. Here is *terrour* for wicked men, you may think it strange, that I should draw *terrour* out of such a *comfortable doctrine*, but consider Jesus Christ hath conquered death for none but those that have an interest in him, others (alas!) are under the full power of it; for the *present* the case of wicked men is *sad*, in *death* 'twill be worse, in *hell* 'twill be *worst* of all. 1 'Tis *sad for the present*, there is a bondage upon your souls, not alwaies *felt* but soon *awakened*, you cannot think of death and hell without torment, the thought of it like *Belshazzers* hand-writing against the wall, smiteth you with trembling, in the midst of all your cups and bravery; *a small thing*

will

will awaken a wicked mans conscience; the fingers of a mans hand upon the wall: *Belshazzar* seemed a jolly fellow; a brave spirit, sets light by the *Persian* forces that were even at his door, but God soone taketh off the edge of his bravery; and then his joints trembled, his knuckles smote one against another for fear; if the Lord will but *whist* to conscience, the bravest spirits are soon daunted, he needeth arm nothing against you but your *own thoughts*: certainly none but a childe of God can have a true and solid courage against death, you cannot *suppose it* without *consternation*, *David* said, Psal. 23. 4. *Though I walk through the valley of the shadow of death, yet I will fear no evill*, that's a griesly, sad, dark place to walk in the very borders of death, side by side with terrours and destruction, yet there *David* would be confident: tis otherwise with wicked men, *hereafter* they *would not live*, and *here* they *would not dye*. 2. *In death it will be worse*, the nearer you draw to the everlasting estate, the more will conscience be opened, and scourge you with horrour and remorse, I confesse every wicked man doth not dye *sensible*, some are *stupid* and *foolhardy*, they may sacrifice a *stout body* to a *stubborn minde*: but at last they dye *uncertain*, *doubtfull* if not *anxious*, and full of *horrour*; As *Adrian* to his soul, *O Animula*

nuda vagula, blandula, &c. Oh poor soul whither doest thou now goe? thou shalt never sport it more, jest it more: Or as he said, *anxius vivi, dubius morior, heu quo vado! I have lived doubtfully, and dye uncertainly, alas whither doe I go?* A man that leapeth in the *dark* neare a *deep gulfe* knoweth not where his feet shall light, and this is the case of *wicked men*: But this is not all, usually their death is full of terrour; things written with the juice of a Lemmon, when they are brought to the fire are plain and legible; so when wicked men are within the stench and smell of hell, they howl upon their beds, few or none are able to look death in the face with confidence. Oh consider when you come to dye *sin* stareth in the face of *conscience*, and *conscience* remitteth you to the *law*, and the *law* bindeth you over to *hell*, and *hell* enlargeth her mouth to receive you; what will you doe in such a case? Satan insulteth, your *old tempter* is become your *new accuser*, may you are at oddes with your self, the *body* curseth the *soul* for an *ill guide*, and the *soul* curseth the body for a *wicked instrument*, 'tis a sad parting when they can never expect to meet again, but in flames and torments; and therefore curse the memory of that day, when ever they were joyned together: No godly man can take fair leave of his body, *Farewell flesh, goe rest in hope, thou shalt*

one

one day awake out of the dust, and then I shall be satisfied with Gods likeneſſe, I have a longing deſire of thy reunion, we have lived together and glorified God together thus long, God will not ſuffer thee to ſee corruption, &c. 3 *In Hell twill be worſt of all, envie* will be a part of your torment as well as *deſpair*; Luk. 16. 23. 'tis ſaid of the rich man, *in hell he lifted up his eyes, and ſeeth* Lazarus *in* Abrahams *boſome, and ſaith, I am tormented in this flame*; 'twill be an additionall torment, to compare the beleevers eternall happineſſe with your own miſery, they are in the preſence of God, and his holy Angels, you have no company but the *devill, death, hell,* and the *damned*, and are holden under the power of everlaſting torments; you *would not live* and *cannot dye*, when you have run through many thouſands of years you cannot look for one minute of reſt, conſcience gnaweth more and more, you burn but conſume not; Oh! * tis a *dreadfull thing to fall into the hands of the living God*, mark that attribute *living God*, we do not ſpeak in the name of an *Idol* that cannot avenge his quarrell upon you, or of a God that ſhall dye and ſuffer decay, but in the name of a *living God*, that liveth for ever to ſee vengeance executed upon his adverſaries, there is no hope of releaſe, as *long as God is God, Hell is Hell.*

* Heb. 10. 33.

2. It

2. It ſerveth to *exhort* us all to get an intereſt in this *conqueſt* of Chriſt, every one is not fit to make uſe of Chriſts victory over death, there are many things neceſſary to injoy the full comfort of it, I ſhall name them: 1. *A care to get ſinne pardoned*; all the power of the devill and death hangeth on ſin, therefore ſee ſinne buryed ere thou art buryed, or it will not be well with thee: there are two deep pits, wherein you may bury your ſins, and you ſhall never hear of them any more, the *Ocean of divine mercy*, and the *Grave of Chriſt*: ſee them buryed in the Ocean of mercy, *Mich.* 7. 18. *Thou wilt caſt all their ſins into the depths of the Sea*; there is depth enough to bury them and drown them, that they may no more come into remembrance; then there is the *Grave of Chriſt*, the *merit* of Chriſt is a *deep grave*, deep enough wherein to bury all the ſins of the world: *buryed with him in Baptiſme*, Rom. 6. 3. Otherwiſe, if this be not done, you will deſire to be buryed eternally, and never to riſe more: Let me uſe one *metaphor* more in this matter, and it ſhall take its riſe from that expreſſion of the Apoſtle, 2 Cor. 5. 3. we ſhall be *cloathed upon*, ſaith he, *if ſo be that we ſhall be not found altogether naked*, tis the great fault of Chriſtians when they come to die, they are to *ſeek of a ſhrowd*, and are *found altogether naked*, 'tis uncomely to ſee a man in *Uſe* 2.

in his *darkneſſe*, you ſhould bee wrapt in the *winding ſheet of Chriſts righteouſneſſe*, there is no *ſhrowd* like to that, come thus to the grave and the grave ſhall have no power over you: But to leave the *Metaphor*, this muſt be your great work and care (Chriſtians) to reflect upon theſe things in the ſerious applications and diſcourſes of faith, the infinite mercy of God, the abundant merit of Chriſt, and the ſufficiency of his righteouſneſſe for your acceptance with God. 2 Doe not onely *act faith*, but *ſtrive after aſſurance of Gods love to your ſoules*: Old *Simeon* ſaid, Luk. 2.29,30. *Mine eyes have ſeen thy ſalvation, now let me depart in peace*; he held the *Meſſiah* not onely in his *Armes*, but in his *heart*, and then he could comfortably diſmiſſe his ſoul; *now let me dye*, (ſaid *Jacob*, when he had ſeen *Joſeph*), he can never dye too ſoon as for himſelf, his owne comfort and profit, that hath ſeen *Jeſus*, his death is not *untimely* and *immature*, by what ſtroke ſoever he be cut off, whereas otherwiſe if you live an *hundred yeares* you dye *too ſoon*, if you dye before you have gotten an intereſt in Chriſt, *the ſinner of an hundred yeares ſhall be accurſed*, old ſinners that are left to be eaten out by their own ruſt, are *chimneys long ſoul and come at laſt to be fired*. 3 *Mortifie corruptions*, ſin muſt dye ere wee dye, *he dyeth well whoſe ſinner are dead before him*; either *ſin* muſt dye or the *ſinner*, as

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the Prophet said in another case, I say in this, *thy life must goe for its life*, you will find those sins *mortall* that are not *mortified*; what should an unmortified man doe with heaven? there are no sports nor carnall pleasures there, those *blessed mansions* seem to him but *darke shades*, and *melancholy retirements*: the Apostle hath an expression, Col. 1.12. *He hath made us meet to be partakers of the inheritance of the Saints in light*, we are first made *meet* for heaven before we enter into it, we are *weaned* from the world before we *leave* it; when men hang upon the world as long as they can, and when they can hang no longer, think then to make use of God, the Lord will refuse them with disdain, * *Go to the Gods which you have chosen, let the world now help you, and save you*: in short, a mortified man, is prepared and ready, he doth but wait for winde and tide, and falleth like a shock of corn in season. 4 *An holy life and conversation*; men *live* as if they *never thought to dye*, and then *dye* as if they *never thought to live*; the best way to *dye well* is to *live well*, they that are not *ashamed* to *live*, are not *afraid* to *die*; *Balaam* desired *to dye the death of the righteous*, but would not take pains to *live a godly life*; every man cannot say, *Thanks be to God that giveth us victory through Jesus Christ*, you can not *dye* in Christ, unlesse you *live* in him, and in the power of his life advance towards

* Judg. 10. 14.

wards heaven: oh labour to exercise your selves in these things, that you may be in a constant preparation; you never enter into the combate of death but once, 'tis impossible to mend oversights, either we are *slain* or *saved* eternally. Now if you doe what I have here exhorted you to, you may wait till your change come; and when it cometh, your *last* hour will prove your *best*.

Use 3. 3. It serveth to presse Gods children to *improve the comforts of Christs victory*, doe not let it goe out of your hands. 1 Improve it for your friends that are departed in the Lord; our *weeping* puts some *disparagement* upon Christs conquest, why should wee weep in the day of their preferment, in the day of their solemn espousals to Jesus Christ? * In the primitive times at Funerals they were wont to sing *Psalmes of thanksgiving*, we should bring them as *champions* to the grave, as those that have passed the pikes, and finished their course, and kept the faith, and have conquered the *world*, and *sin*, and *death*, and *danger*: *Chrysostome* in one of his homilies on the *Hebrews*, speaketh of the ancient rites at funerals, of their *Hymnes*, and *Psalmes*, and *Praises*, *hæc omnia sunt lætantium* (saith he) *All these signifie joy, and wilt thou weep, and sing a Psalme of praise and triumph at the same time?* I confesse 'tis said, Act. 8. 2. *That de-*

* *Kinet Catholor. ibod. Ques. 40. primæ partis.*

vout

vout men carried Stephen *to his burial, and made great lamentation over him*: 'tis our losse when the Church is bereaved of such excellent persons, there is cause of sorrow, but there should be a mixture, we should not *mourn as those without hope*, 1 Thes. 4. 13. as Christians must not *rejoice* without *sorrow*, so they must not be *sorry* without some mixture of *joy*; let us declare that we hope for a resurrection, that we expect to meet our friends again in heaven, and when wee weep let it be like *rain when the Sun shineth*, there should be somewhat of *joy* in our countenances as well as *tears in our eyes*.

2. Improve it for your selves, and that,

1 In *life time*, that in your resolutions you may bee willing to dye; many times we are like *Lot* in *Sodome*, or like the *Israelites* in *Egypt*, we could *wish* for *Canaan*, but are loath to goe out of *Egypt*, this argueth *little faith*. Can we beleeve there is a heaven so excellent and glorious, and yet shun it? can we hope for such an * *incorruptible inheritance*, and yet be afraid of it? that we shall enter upon it too soon? what Prince would live uncrowned? what heir would whine when hee is called to come and take the inheritance? what thoughts have we of eternall life? do we count it a *priviledge*, or a *misery*, and a *burden*? And again, it argueth *little love*, can we pretend to love Christ, and be shie of his

* 1 Pet. 1. 4.

company I he should be unwilling to dye, * that is unwilling to goe to Christ. And again, it argueth little judgment and consideration; Wherein is this life valuable? the *world* is nothing else but a *place of banishment*, here is nothing but *groaning*, all the creatures join in consort with the heirs of promise, *Rom.* 8. 23. What do you see in the *world*, or in the *present life* to make you in love with it? are you not weary of *misery* and *sin*? the longer thou livest, thou sinnest the more, certainly thou hast provoked God long enough already, 'tis high time to breath after a better estate; and thou hast had taste enough of the worlds *misery* and *deceit*, and of the *frailties* and *weaknesses* of the *body*, a *longer life* would be but a *longer sickness*; what's the matter, that we are so loath to let goe our hold of present things? if it be not *want of faith* or *want of love to Christ*, or too much love of the world, certainly it must be fear of death, & what a baseness & lowness of spirit is this: to fear an enemy so often vanquished by Christ and his Saints? If you be at this pass, I have preached al this while in vain, & the *victory of Christ*, which I have discoursed of is to little purpose; Oh consider, *generous Heathens* may shame you, you make all the *provision of Christ in the Gospell*, to be of lesse effect then *meer morall principles*. 2. Especially improve this in *the very season and hour*

* *Illius est nolle mori, qui nolit ire ad Christum. Aug.*

of

of death; the great Goliah is now faln, and you may come forth and * look upon the carkasse, death its self that startleth the creature, and seemeth to be the great check and prejudice of Christian hopes, is vanquished by Christ, therefore in the very season when it seemeth to prevail over you, apply the victory, and say, *Thanks be to God, &c.* When the pangs come upon you, remember this is deaths last pull and assault, you may bear with it, it shall molest you no more, as *Moses* said, *The Egyptians which yee have seen to day, yee shall see them no more again for ever*, so you shall feel these things no more, in heaven there are no groans, nor tears, nor sorrows, have but a little patience, and assoon as the last gasp is over, the soul shall be carryed by Angels to Christ, and by Christ to God: beleevers have the same entertainment that Christ had, he was carryed into heaven by Angels, Dan. 7. 13. *They brought him to the ancient of dayes*, and so we are carryed by Angels into *Abrahams* bosome, Luk. 16. 22. they have a train to accompany them into heaven, as their friends accompany their bodies to the grave; and as Christ was welcomed into heaven with acclamations, and God saith, * *Sit down at my right hand*, and * *aske of me and I will give thee, &c.* so are beleevers welcomed, *Well done good and faithfull servant, enter into thy masters joy.*

* Isai. 66. 24.

* Exod. 14. 13.

* Psa. 110. 1.
* Psal. 2. 8

What remaineth then, but that we *dye by faith* as well as *live by faith*; but that we welcome death with confidence, and breath out our soules in triumph? *Moses* when he took up the *Serpent* in his hand, 'twas but a *rod*, death thus welcomed and entertained by faith will prove at most but a *correction*, yea rather *a blessing of the Covenant*, a means of passage into glory.

One thing I had almost forgotten, to presse you to thankfulnesse to Christ: Oh blesse your Redeemer, that hath delivered you from the fear of death; admire his love and condescension, that he should come down from heaven and substitute himself into our room and place, and take the horrours of death into his own soul; 'tis said, *Mat.* 20:28. *The Son of man came not to be ministred unto, but to minister and to give his life a ransome for many*; Christ was a Prince by birth, *heir of all things*, yet he came not in the pomp and equipage of a Prince, if he had come in state to visit us, and to deliver comfort to us by *word of mouth*, it had been much; but Christ came not in this way, not in the *pomp of a Prince*, but the *form of a servant* to minister to our necessities, and that in the highest way of self-deniall, *he gave his life as a ransome for many*; other Princes are lavish of their subjects bloud, and care not how many lay down their lives for them, many give their

their lives as a ransome for the Prince, but here 'tis quite otherwise, this Prince layeth down his life to redeem the subjects, and he suffered death that it might not bee terrible and destructive to us, Oh blessed be the Lord Jesus Christ for this love for evermore.

Some may expect, that I should speak something concerning the servant of God, our dear brother now departed, but I need not say any more, then what I have spoken already; all along the discourse, I have indeed spoken of him, and that in the judgement of your consciences; the *duties* which I pressed upon you, he *performed*, the *comforts* which I have propounded to you, he *enjoyed*. I shall not make any particular rehearsall of the passages of his *exemplary life*, I judge it not convenient; only to you of this place I may take liberty to commend his doctrine, and intreat you to be carefull of those precious truths which he sowed among you, whilest the Lord used him here as a *skilfull seeds man*: God looketh for some increase, and taketh speciall notice of the time, that you have enjoyed his labours, there is an exact account kept in heaven, in that parable, *These three years came I seeking fruit*, Luk. 13. 7. probably the *three years* of Christs ministery are intended, for then he was entring upon his last half year, God reckoneth

neth how many yeares, how many moneths your Minister hath been with you, and accordingly doth expect fruit: your pastour a little before his suffering, professed high and worthy thoughts of you, let him not be deceived; it will be sad for you in that great day of separation, that when he expecteth to finde you among the *sheep*, and to be his *crown and rejoycing*, he should see you among the *goats*; he will know you there, *memory* in heaven is not *abolished*, but *perfected*. I say he will *know you*, though without any lessening of his own happinesse, or repining at Gods righteous judgements.

FINIS.

SER-

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